

AUG 16 1984



THE JOURNAL OF THE MOSCOW PATRIARCHATE



THE INVENTION OF THE HEAD OF ST. JOHN THE BAPTIST

*17th-century fresco in the Church of St. John the Baptist
in Tolchkovo, Yaroslavl*

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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LITURGICAL PRACTICE

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of the Moscow Patriarchate

Christmas in the Patriarchal Cathedral

On January 6, 1983, Christmas Eve, His Holiness Patriarch Pimen attended Divine Liturgy in the Patriarchal Cathedral of the Epiphany. Divine Liturgy was celebrated by Archbishop Iov of Zarsk. His Holiness the Patriarch received Holy Communion.

In the evening, on the eve of the Nativity of Christ, His Holiness Patriarch Pimen officiated at All-Night Vigil.

At midnight on January 6, with the blessing of His Holiness Patriarch Pimen, Archbishop Pitirim of Voloklamsk officiated at Great Compline with Matins and celebrated Divine Liturgy, assisted by the cathedral clergy.

On the feast day itself, His Holiness Patriarch Pimen celebrated the late Divine Liturgy, and in the evening officiated at All-Night Vigil assisted by Archbishop Iov of Zarsk.

Congratulations to the Primate of the Church of Cyprus

His Beatitude Archbishop CHRYSOSTOMOS
of New Justiniana and All Cyprus

Nicosia, Cyprus

My cordial congratulations to you, Your Beatitude, on your name-day. Through the prayers of your heavenly patron may the Lord send you His almighty help, in order to perform successfully your primatial ministry in good health and prosperity for many years to come.

With invariable brotherly love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

November 11, 1983

Condolences to the Embassy of Lebanon

To Mr. Farid ABBUD, Chargé d'Affaires a. i.
of the Republic of Lebanon in the Soviet Union

Dear Mr. Abbud,

I am deeply grieved at the news of the demise of His Excellency Mr. Antoine Yazbek, Ambassador Extraordinary and Plenipotentiary of the Republic of Lebanon to the Soviet Union, who was an eminent statesman and a great friend of our country. I present my sincere condolences to the Embassy of Lebanon, and to the relatives and dear ones of the deceased on this great loss, and pray to the Lord to rest his noble soul in the mansions of Heaven.

Respectfully yours,

+ PIMEN, Patriarch of Moscow and All Russia

November 22, 1983

PATRIARCH PIMEN's MESSAGE

(Sent to Detroit, USA, in connection with the consecration of the Church of St. Innokentiy of Irkutsk)

Your Grace Bishop Kliment, beloved in the Lord,

Most Venerable Archpriest Vasiliy Carpelinia, Rector of the Church of St. Innokentiy of Irkutsk,

God-pleasing children of the Church, the parishioners of this holy Church,

With a feeling of deep joy I send you heartfelt greetings on this auspicious day for your parish when your restored church has been consecrated.

With deep sorrow we received the news two years ago of the fire which destroyed your church and now we rejoice together with you and thank the Heavenly Father for your zeal for the glory of the House of God. You are now experiencing a spiritual Easter and our heart rejoices together with you. You are happy and take pleasure in the works of your hands which are beneficent because they are serving to the greater glory of God and we are made happy because we see in your works the fulfilment of the Saviour's behest: *Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven* (Mt. 5. 16). The embodiment of your good works is the resurrection of your church, "the House of the Living God", "the abode of His Glory" and the ladder of our spiritual ascent from earth to Heaven.

Having raised this church with your hands, do not forget, beloved fathers, brothers and sisters, to be as assiduous in building the temple not-made-with-hands in your hearts. Let this house to the "Known God" be the place of your reconciliation with Him and with all men. Acquire Christian peace and proclaim it to men. Live in peace, love and piety and the Lord will always be with you. Deepen love in your hearts for your own beloved Orthodoxy within whose depths our spiritual perfection takes place. Imitate in your works St. Innokentiy of Irkutsk who devoted all his life to the labour for the good of God's people, for the flourishing of Christ's Church, and for the glory of the All-Holy Name of our Lord and Saviour. Let His bright image be our lodestar in life.

Beloved children of the Russian Orthodox Church, distance divides us, but you are close to my heart and I am deeply touched by your effective love for the Mother Church. May the Lord reward you a hundred-fold. May He bless you with His mercy, send you His almighty help, and preserve you in all walks of life in peace and prosperity.

I thank your spiritual father, Archpriest Vasiliy, the clergy of the church and all labourers and parishioners from my heart for the great work accomplished in restoring the church.

My deep gratitude to Archpriest Nicholas Liolin, Rector of the Church of St. Thomas, for his pastoral care of your parish for which he made his church available for spiritual nourishment during the interim.

May the God of peace and love bless you in your plenitude and through the prayers of Sts. Innokentiy of Irkutsk, German of Alaska, and Innokentiy the Metropolitan of Moscow, make you heirs to His great beneficences. Amen.

+ PIMEN, Patriarch of Moscow and All Russia

March 4, 1983
Moscow

TELEGRAMS FROM HIS HOLINESS PATRIARCH PIMEN

To the Presidium of the USSR Supreme Soviet

Moscow, Kremlin

We have received with deep sorrow the sad news of the demise of the President of the Presidium of the USSR Supreme Soviet, Yuriy Vladimirovich Andropov. On behalf of the episcopate, clergy and laity of the Russian Orthodox Church and on my own behalf I express profound condolences on the great loss suffered by our people and state. In the person of Yuriy Vladimirovich our country has lost a wise leader who had dedicated his whole life to promoting the well-being of the people and the all-round progress of the great Soviet Motherland. Men of good will throughout the world have lost a dedicated champion of a lasting and just peace, and a preserver of the sacred gift of life. His radiant memory, imbued with grateful love, will remain always in our hearts. May his memory be eternal!

+ PIMEN, Patriarch of Moscow and All Russia

February 10, 1984
Moscow

To Vladimir Alekseyevich Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers

Moscow

Deeply esteemed Vladimir Alekseyevich,

We have received with deep sorrow the news of the demise of Yuriy Vladimirovich Andropov whom we shall never forget. He dedicated all his strength to promoting the prosperity of our people and state, to strengthening peace and justice in relations among all nations on Earth. On behalf of the Russian Orthodox Church I express to you the most profound condolences. The radiant memory of the deceased will remain always in our grateful hearts.

+ PIMEN, Patriarch of Moscow and All Russia

February 10, 1984
Moscow

* * *

Telegrams of condolence to the Presidium of the USSR Supreme Soviet were sent also by the members of the Holy Synod of the Russian Orthodox Church: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Antoni of Leningrad and Novgorod; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate; and Metropolitan Yuvenaliy of Krutitsy and Kolomna.

Decisions of the Holy Synod

At its session on December 29, 1983, the Holy Synod, chaired by the PATRIARCH.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the visit made at the invitation of the Quebec-USSR Friendship Society by His Grace Archbishop Agafangel of Vinnitsa and Bratslav to Canada (July 4-11, 1983) as head of an ecumenical delegation from the Soviet Union.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the participation of His Grace Archbishop Makariy of Ivano-Frankovsk and Kolomyia, as a representative of the Christian Peace Conference, in the NGO's consultation on "Worldwide Campaign for Disarmament and Prevention of Nuclear War" which took place in Geneva, Switzerland, on September 26-28, 1983.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the visit made to Denmark (October 20-31, 1983), at the invitation of the Denmark-USSR Friendship Society, by an ecumenical delegation headed by His Grace Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, to take part in the USSR National Exhibition in Copenhagen and to get acquainted with Church life in Denmark.

RESOLVED: (1) that the report be acknowledged; (2) that the importance be noted of the meetings His Grace Archbishop Pitirim had had with representatives of the Church of Denmark for consolidating fraternal relations between our two Churches.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation in the Third All-Union Election Meeting of the USSR-FRG Friendship Society on December 14, 1983.

RESOLVED: that the information presented by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on the Third All-Union Election Meeting of the USSR-FRG Friendship Society and on his being re-elected a member of the central board of the society be accepted with satisfaction.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the visit His Grace Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, had made from December 21 to 29, 1983, to the Deanery of Hungarian Orthodox Parishes in Hungary.

RESOLVED: (1) that the report be acknowledged; (2) that satisfaction be expressed with the brotherly attention accorded His Grace Archbishop Platon by ecclesiastical leaders of Hungary.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Pat-

riarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the formation of the Soviet Peace Committee's Commission on Contacts with Religious Circles for Peace, including representatives of the Churches and religious associations in the Soviet Union and representatives of Soviet science and culture.

RESOLVED: (1) that deep satisfaction be expressed with the formation of the Soviet Peace Committee's Commission on Contacts with Religious Circles for Peace.

(2) that it be acknowledged with approval that His Eminence Metropolitan Filaret of Minsk and Byelorussia was elected chairman of the commission and that the following were elected its members: His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna; His Grace Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; His Grace Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary; His Grace Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations; Archimandrite Evlogiy, Father Superior of the Moscow St. Daniel Monastery; N. S. Bobrova, a staff member of the Department of External Church Relations.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the St. Nicholas Cathedral Church in San Francisco, USA.

RESOLVED: (1) that His Grace Bishop Mark of Ladoga, in compliance with his request, be relieved of his duties as Dean of the St. Nicholas Cathedral Church in San Francisco and be superannuated and gratitude be expressed for his diligent work.

(2) that Archpriest Peter Raina, of the St. Nicholas Cathedral Church in San Francisco, be appointed acting dean of the cathedral, and pertinent ukases issued.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, on the external activities of the Russian Orthodox Church in 1983 and on the activities of the department he heads during the period under review.

RESOLVED: (1) that the fruitful outcome of the external activities of the Russian Orthodox Church in the pan-Orthodox and ecumenical service and peacemaking through the Department of External Church Relations in 1983 be noted with satisfaction.

(2) that the greatly useful work of the Department of External Church Relations during the expiring period be approved, and gratitude be expressed to His Eminence Metropolitan Filaret of Minsk and Byelorussia and all the staff members of the DECR, as well as to all the hierarchs, clerics, monks, nuns and laymen of the Russian Orthodox Church who have la-

boured diligently in the vineyards of the Church's external activities; and that God's blessing be invoked upon their future service for the good of the Holy Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Pat-

riarchal Exarch to Western Europe, Head of the Department of External Church Relations, of the working plan of the DECR for 1984.

RESOLVED: that the working plan of the Department of External Church Relations for 1984 be approved.

+ **PIMEN, Patriarch of Moscow and All Russia**
MEMBERS OF THE HOLY SYNOD

- + **FILARET**, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine
- + **ANTONIY**, Metropolitan of Leningrad and Novgorod
- + **FILARET**, Metropolitan of Minsk and Byelorussia, Patriarchal Exarch to Western Europe
- + **YUVENALIY**, Metropolitan of Krutitsy and Kolomna
- + **PIMEN**, Archbishop of Saratov and Volgograd
- + **SIMON**, Archbishop of Ryazan and Kasimov
- + **SAVVA**, Bishop of Mukachevo and Uzhgorod
- + **ALEKSIY**, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

Patriarchal Awards

The following were awarded by ukases of His Holiness Patriarch Pimen of Moscow and All Russia:

Archbishop **LEONTIY** of Orenburg and Buzuluk, in connection with his 70th birthday and the 20th anniversary of administering the Orenburg Diocese, received the **Order of St. Vladimir, 2nd Class**, on May 7, 1983.

Archbishop **SERAPION** of Vladimir and Suzdal, on the occasion of his 50th birthday, received the **Order of St. Sergiy of Radonezh, 2nd Class**, on May 27, 1983.

Archbishop **VIKTORIN** of Vilna and Lithuania, on the occasion of his 80th birthday and the 10th anniversary of his episcopal consecration, received the **Order of St. Sergiy of Radonezh, 2nd Class**, on June 4, 1983.

Archimandrite **LEONID** Gaidukevich, Father Superior of the Holy Spirit Monastery in Vilnius, in connection with the completion of the restoration of the monastery, received the **Order of St. Sergiy of Radonezh, 3rd Class**, on June 14, 1983.

Archbishop **GLEB** of Orel and Bryansk, on the occasion of his 70th birthday, received the **Order of St. Vla-**

dimir, 2nd Class, on August 23, 1983.

Dr. Glen Garfield **WILLIAMS**, General Secretary of the Conference of European Churches, on the occasion of his 60th birthday, received the **Order of St. Sergiy of Radonezh, 1st Class**, on August 23, 1983.

His Holiness Patriarch-Catholicos **VAZGEN I** of All the Armenians, on the occasion of his 75th birthday, received the **Order of St. Sergiy of Radonezh, 1st Class**, on September 8, 1983.

Archbishop **PIMEN** of Saratov and Volgograd, on the occasion of his 60th birthday, received the **Order of St. Sergiy of Radonezh, 2nd Class**, on September 26, 1983.

Metropolitan **IOANN** of Pskov and Porkhov, on the occasion of his 85th birthday and the 30th anniversary of his episcopal consecration, received the **Order of St. Vladimir, 1st Class**, on October 17, 1983.

Archbishop **IONAFAN** of Kishinev and Moldavia, on the occasion of the 50th anniversary of his ordination, received the **Order of St. Vladimir, 2nd Class**, on November 17, 1983.

On the Assignment of the St. Daniel Monastery to the Moscow Patriarchate

In connection with the inquiries coming from our readers concerning the meaning of the "protection zone" in our communication about the assignment of St. Daniel Monastery to the Moscow Patriarchate (*JMP*, 1983, No. 8, p. 2),

we give explanation of this term.

In accordance with Article 19 of the USSR Law on the Protection and Use of Historical and Cultural Monuments (1976) and Articles 33 and 35 of the similar law for the RSFSR (1978), Artic-

les 30 and 31 of the *Provision for the Protection and Use of Historical and Cultural Monuments* adopted by the USSR Council of Ministers in September 1982 (No. 861) state the following:

"In order to secure the preservation of monuments of history, archaeology, townplanning, architecture and monumental art the following zones shall be established: protection zones, controlled construction zones and landscape protection zones, the maintenance and use of which shall be the responsibility of the state organs for the preservation of monuments..."

"Within the protection zones excavation, construction and other works, as

well as economic activity are forbidden except when permitted by the USSR Ministry of Culture in case of protection zones for the monuments of All-Union significance, and by the Ministries of Culture of the Union Republics in case of monuments of republican and local significance."

By the decision of the USSR Government on the assignation of the ensemble of St. Daniel Monastery, an architectural memorial, to the Moscow Patriarchate, it has been permitted to build new offices of the future spiritual and administrative centre of the Moscow Patriarchate on the adjacent protection zone.

CHRONICLE

Archimandrite Avenir Arnaudov of the Central European Exarchate, rector of the Orthodox church in Baden-Baden, FRG, was in the Soviet Union from August 25 to September 11, 1983. He visited a number of churches in Moscow and its environs, and went to Minsk and visited the Zhirovitsy Monastery of the Dormition where he met Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe. Then he visited Leningrad, where he was received by Metropolitan Antony of Leningrad and Novgorod, Novgorod, Pskov and the Pskov-Pechery Monastery of the Dormition, the Trinity-St. Sergiy Lavra and the Moscow Theological Academy and Seminary. On September 9, Archimandrite Avenir attended a reception given by His Holiness Patriarch Pimen on the occasion of His Holiness's name-day.

* * *

Meeting of the Conference of European Churches Commission on Islam in Europe was held on September 18-20, 1983, in Vudschoten, near Utrecht, the Netherlands. The participants exchanged information about developments in the relations between Christians and Muslims in the countries of Western and Eastern Europe. The members of the commission heard about the development of relations between the CEC leadership and the Middle East Council of Churches, and the results of the previous meeting of the commission, held in Frankfurt am Main (FRG) in December 1982, were summed up. Much attention was devoted to questions relating to the preparations for a Christian-Muslim conference, planned for March 1984 in Sankt Pölten, Austria. Archimandrite Avgustin Nikitin, a docent of the Leningrad Theological Academy, took part in the work of the commission.

* * *

At the Reception in Honour of Archbishop Dr. John Vikström. The Primate of the Evangelical Lutheran Church of Finland, Archbishop of Turku and Finland, Dr. John Vikström visited Tallinn from September 30 to October 3, 1983. At an official reception given in his honour by the Archbishop of the Evangelical Lutheran Church of

Estonia, Dr. Edgar Hark, on October 2, the Russian Orthodox Church was represented by Hegumen Nikandr, acting secretary to the Metropolitan of Tallinn and Estonia; he greeted the distinguished guest on behalf of Metropolitan Aleksey of Tallinn and Estonia.

* * *

A delegation from the Japanese Christian Peace Exchange Committee. On October 6, 1983, Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations, received several members of the Christian Peace Exchange Committee of Japan, who were led by the Rev. Hadzime Gomi, and were in our country at the invitation of the DECR. On the initiative of the CPC they were visiting the USSR, the GDR, Hungary, Bulgaria and the CSSR getting acquainted with the life of the Churches and hearing about the experience of Christians in peacemaking. Questions of cooperation in the cause of peace of Christians of Japan and the USSR were considered. On October 27, before the delegation left for Japan, Bishop Sergiy gave a dinner in its honour, at which Archpriest Georgiy Goncharov, representative of the Russian Orthodox Church at the CPC in Prague, and V. K. Grezin, a staff member of the DECR, were present.

* * *

Representatives of the Evangelical Communities of Bremen, FRG, headed by the Rev. Hartmut Drewes, were in the USSR at the invitation of the Moscow Patriarchate. On October 6, 1983, they were received by Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations, and V. A. Chukalov, staff member of the DECR. The guests were told about the main aspects of the Russian Orthodox Church's peace activities, about her position under present social conditions. In their turn, the guests spoke about the peace initiatives implemented lately by Christians in the FRG. Importance was stressed of further cooperation in peacemaking between the Christians of the USSR and the FRG.

* * *

Christians of different confessions in the FRG led by the Rev. Peter Strube, were received on October 10, 1983, by Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations. In the course of the conversation they heard about peacemaking of the Russian Orthodox Church and other Churches and religious associations in the USSR. At the request of the guests, Bishop Sergiy, in his capacity as a deputy general secretary of the Christian Peace Conference, spoke in detail about the work of this peace organization both on the international and local levels.

* * *

A delegation of the American Field Service, an international public organization engaged in the programmes of youth exchange, was received by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, on October 13, 1983. The delegation was led by Stephen Heis, a special representative of the AFS President, and Director for the AFS International Programmes. Archbishop Platon told the guests about the life and activities of the Russian Orthodox Church, while Stephen Heis informed his hosts about the American Field Service. Archbishop Platon then answered the questions of the guests. Father Aleksandr Zhilyaev and V. K. Grezin, staff members of the DECR, as well as students of the theological schools of the Russian Orthodox Church took part in the talk.

* * *

At the Session of the USSF Council. On October 13, 1983, a session of the Council of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries was held at the House of Friendship with Peoples of Foreign Countries in Moscow. The meeting discussed the task of consolidating further cooperation with public forces abroad for the purpose of intensifying the struggle for peace and detente, against the arms race. Metropolitan Yuvenaliy of Krutitsy and Kolomna, a member of the USSF Council, took part in the meeting.

* * *

A group of pastors of the Evangelical Church of Westphalia, FRG, with the Rev. Jens Haasen at the head, was received on October 20, 1983, by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations.

* * *

Reception at the Embassy of Lebanon. On October 21, 1983, H. E. Antoine Yazbek, Ambassador Extraordinary and Plenipotentiary of the Republic of Lebanon to the USSR, gave a reception on the occasion of the 25th anniversary of the ordination of Archimandrite Niphon Saikali, representative of the Patriarch of Antioch to the Patriarch of Moscow, Dean of the Antiochene Metochion in Moscow. Among the guests were Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, and his deputy, Archbishop Platon of Sverdlovsk and

Kurgan. Metropolitan Filaret made a speech congratulating Archimandrite Niphon and conveyed the felicitations of His Holiness Patriarch Pimen of Moscow and All Russia.

* * *

Reception at the Embassy of Zambia. On October 24, 1983, H. E. Joshua Sijolve, Ambassador Extraordinary and Plenipotentiary of Zambia to the USSR, gave a reception on the occasion of the Independence Day of Zambia. Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations, and I. A. Sviridov, a staff member of the DECR, attended the reception.

* * *

Reception at the Embassy of Finland. On October 25, 1983, H. E. Aarno Karhilo, Ambassador Extraordinary and Plenipotentiary of the Republic of Finland to the USSR, gave a cocktail party in connection with the departure of the Counsellor for Cultural Affairs Antti Koistinen. Among those invited was E. A. Karmanov, a staff member of the Department of External Church Relations.

* * *

Reception at the Embassy of Austria. On October 26, 1983, H. E. Helmut Lidermann, Ambassador Extraordinary and Plenipotentiary of Austria to the USSR, gave a reception on the occasion of National Day. Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, P. A. Kutepov, Editor-in-Chief of the Bureau for Information and Language Service of the DECR, and Deacon Georgiy Fomin, of the DECR, were among the guests.

* * *

The Chaplain of the American Embassy Received. On October 27, 1983, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, received the Rev. John Johannaber, Chaplain of the American Embassy in Moscow, at the chaplain's request.

* * *

Visit to the French Ambassador. On October 31, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, saw H. E. Claude Arnaud, Ambassador Extraordinary and Plenipotentiary of France to the USSR, in connection with his forthcoming visit to the parishes of the West European Exarchate in France. Also present were A. S. Buevsky, Executive Secretary of the Department of External Church Relations of the Moscow Patriarchate, and M. François Barry Martin Delongchamp, First Secretary of the French Embassy in the USSR.

Enlarged meeting of the Presidium of the Soviet Peace Committee devoted to the mass activities of the European and world public against increasing danger of nuclear war was held on November 1, 1983. Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, participated in the meeting.



CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

NOVEMBER

On **November 22 (9), 1983**, the Feast of the Icon of the Mother of God "Swift to Hearken", His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

DECEMBER

On **December 4 (November 21)**, the 3rd Sunday after Pentecost, the Feast of the Presentation of the Blessed Virgin in the Temple, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Archbishop Iov of Zaisk. After the Liturgy, His Holiness Patriarch Pimen congratulated the worshippers on the feast. "The Most Holy Virgin Mary," His Holiness said, "Who is called the Most Pure temple of the Saviour in festal hymns,

may She offer Her zealous prayers for us that our hearts might also become pure temples for Christ to abide in."

On **December 19 (6)**, the Feast of St. Nicholas the Archbishop of Myra in Lycia and Miracle Worker, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral, assisted by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, and Archbishop Iov of Zaisk. The ektene for the departed Metropolitan Nikolai Yarushevich (†1961) was read during the Liturgy. After the All-Night Vigil, His Holiness Patriarch Pimen preached a short homily and wished the worshippers that this saint of Christ, Nicholas, be for them a school of piety, a rule of faith, and a model of meekness, and that his constant prayers might accompany them all their lives.

His Holiness Patriarch Pimen's Sermon Delivered in the Patriarchal Cathedral of the Epiphany Before the New Year Moleben

December 31, 1983

Beloved brothers and sisters in the Lord, we have gathered tonight in this holy temple to offer God our Saviour, from the bottom of our hearts, our gratitude for His great and abundant mercies to us in the past year.

We are standing on the borderline between the Old and the New Year. In a few hours, a new period of time will begin—the year 1984. What will bring us? What awaits us throughout the coming year? For the time being everything is hidden from us. The uncertainty of the future, however, should not worry us.

In the past year, we have felt upon ourselves the Providential Right Hand of God; whether our life conditions were joyous or sorrowful they were all undoubtedly necessary, beneficial and salvific. Today, we thank the Lord for the past and commit ourselves in the future to God's almighty will.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord (Job 1. 21) so it was with us in the past year and as the Lord wills, so it will be with us in the coming year.

We thank the Lord, above all for His special mercy to our Church. Under

the grace-filled protection of the Queen of Heaven and the saints of Russia our Church has successfully fulfilled her salvific service for the good of her children and the Motherland.

Our archpastors and pastors have laboured zealously guiding the pious flock of the Church. The monks and nuns have carried out worthily their monastic duties. Our theological schools have fulfilled successfully their important mission.

With God's help, in the past year, our Church has successfully contributed to the life of the Orthodox Plenitude, developed bilateral cooperation with many non-Orthodox Churches, participated fruitfully in the ecumenical movement, including the World Council of Churches and the Conference of European Churches. She has laboured much in the vineyard of peacemaking especially in the Christian Peace Conference.

We have proceeded with our preparations for the millennium of the Baptism of Russ. On the threshold of the forthcoming celebrations we received with special joy and gratitude the news that our petition to the Government of the Soviet Union to assign to the Russian Orthodox Church the ancient Monastery of St. Daniel in Moscow was granted. Before us now lies the tremendous task of restoring this national shrine. I trust that, in accordance with God's ineffable mercy, the intercession of Prince St. Daniil of Moscow, and with your, dear brothers and sisters, participation in the holy and urgent task of the Church, this ancient cloister, which was founded seven hundred years ago and is now being revived, will become the spiritual and administrative centre of the Russian Orthodox Church.

Dear brothers and sisters, we are all filled with deep and due gratitude to the leadership of our great country which is making selfless effort for the nation's prosperity, to guard the peaceful toil of the people from outside encroachment. We, believers and citizens of this socialist state, consider it our patriotic duty to give our knowledge, strength and talents to increasing the well-being of our Motherland and to consolidating her might.

Today, however, I must share with you not only our joys but our deep anxiety over the sharp rise in the danger of a military catastrophe.

The Heads of Churches and religious associations in the Soviet Union recently made a statement which says: "We regard nuclear war as the gravest crime against the Supreme Power—the Creator and Provider, as well as against all of mankind. Man is called upon by his Creator to a life of plenitude and dignity, to multiply spiritual values, to raise his living standard and to establish relations on principles of love, justice and truth with other men and nations."

To our common sorrow, the leadership of the USA and of several NATO countries, unmindful of the voice of reason and against the will of the majority of the population of Western Europe, are now deploying new American nuclear missiles aimed at our country and other socialist countries of Europe. Are not the wrathful words of the Prophet Isaiah applicable to these men: *They make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not* (Is. 59. 7-8)? But let them remember that the Lord's judgement is over the face of the Earth (1 Chron. 16. 14) and that this judgement is just and true (Jn. 5. 30; 8. 16).

We the children of the Church ardently support the genuinely peace-loving policy of our Motherland, vivid expression of which was the statement made by our head of state Yuriy Vladimirovich Andropov, on November 24, 1983.

Let us, my beloved, pray as fervently and work as selflessly in the coming year for the further progress of our country, for the consolidation of peace and justice among nations.

Let us now pray devoutly to the Lord, that the coming year may be blessed.

Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love (2 Jn. 1. 3). Amen.

St. Antony of Krasny Kholm, an Ascetic of the Land of Tver

St. Antony of Krasny Kholm, an ascetic of the land of Tver and intercessor for all Russia, lived in the 15th century. It was a time of spiritual and great revival of the Russian nation following a long period of internecine wars and two centuries of Mongol-Tatar domination.

Little is known about the life of St. Antony. There is some biographical information about him in the Tver Patericon, according to which St. Antony came to Krasny Kholm when he was already a starets-priest from the Beloe Ozero Monastery of St. Kirill where he had probably been professed.

It was there that he fulfilled his first monastic obediences and for 40 years led a life of labour, prayer and fasting, setting an example of pious life. At that time the Beloe Ozero Monastery of St. Kirill was a spiritual centre of ecclesiastical and social life whose influence extended far beyond the Tver territory to other parts of north-western Russia. The Beloe Ozero starsy accomplished their monastic feats in sketes located in the vicinity. Under the first disciples of St. Kirill (†1426; feast day, June 9) and their successors, the Beloe Ozero monastery, like the Trinity-St. Sergiy Lavra, was for a long time considered the principal school of monasticism and spiritual enlightenment in northern Russia. Many disciples of St. Kirill, monks of the monastery, were later canonized: Sts. Ferapont (†May 27, 1426), Dionisy (†June 1, 1437), Savvatiy of Solovetski Monastery (†September 27, 1435), Martinian of Beloe Ozero (†January 12, 1483), Nil Sorsky (†May 7, 1508), Innokentiy of Komel (†March 9, 1521), Korniliy of Komel (†1537), St. Iosif of Volokolamsk (†September 1515) and the Blessed Feodorit, the enlightener of the Karelians, also spent some time there. With the help of available historical data we can get an idea of the spiritual feats of St. Antony of Krasny Kholm, who had assimilated and embodied through his labours the spirit of the Beloe Ozero ascetics.



St. Antony of Krasny Kholm

St. Antony came to Krasny Kholm in 1461. He was warmly welcomed by Boyar Afanasiy Vasilievich Neledinsky-Meletsky and decided to stay and rest

there for a brief time, but fell gravely ill. The illness undermined his health to such an extent that he was unable to resume his journey. The ascetic asked the boyar to grant him a plot of land on the wild bank of the Mologa River, a tributary of the Volga, where he built a wooden chapel and a cell for himself.

His recluse life proceeded in peace, but the light of his ascetic feats could not be hidden in the wilderness. People in the surrounding villages came to know of his God-pleasing life, and sought his advice, prayers, blessing and edification. Some, following his example, settled for ever near his cell. He accepted them all; for the brethren he was a wise guide who shared in all their monastic labours.

Tradition has it that one night, St. Antony saw an unusual light from the window of his cell. In trepidation, the ascetic went towards the light and beheld an icon of St. Nicholas the Miracle Worker on a tree. Glorifying God and His saint the holy ascetic took the icon to the chapel. Later a wooden church was built on the spot and dedicated to St. Nicholas. This marked the founding of the Krasny Kholm Monastery of St. Nicholas and St. Antony.

In subsequent years, the construction of a stone cathedral to replace the wooden church was started under the direction of St. Antony and on money donated by pious Christians. According to the monastery chronicler, it was a majestic edifice for that time. The construction of the new cathedral was completed and the cathedral was consecrated after St. Antony's death, under his successor, Hegumen German.

St. Antony departed in 1481. The exact date of his death is unknown. His feast day is on January 17, probably in honour of his heavenly patron

St. Antony the Great. The relics of St. Antony of Krasny Kholm were enshrined in the cloister founded by him and his name is listed in the old catalogue of saints.

The 500th anniversary of the blessed departure of St. Antony of Krasny Kholm was celebrated in the town of Krasny Kholm of the Kalinin (former Tver) Diocese in January 1981. The jubilee was a momentous event in the life of the diocese. On the eve, January 29, Archbishop (now Metropolitan) Aleksiy of Kalinin and Kashin led All Night Vigil in the St. Nicholas Church in Krasny Kholm in the presence of a multitude of worshippers. On the feast day itself he celebrated Divine Liturgy in the same church. The congregation together with their archpastor and the assisting clergy glorified "with one mind and one mouth" the Lord Who is wondrous in His saints and St. Antony of Krasny Kholm. After the Communion Verse Archimandrite Viktor read out the archpastoral message of His Grace Aleksiy on the occasion of the 500th anniversary of the departure of St. Antony: "The righteous," the message says, "live for ever, and therefore they are commemorated with praises and prayers. The feast day of St. Antony of Krasny Kholm is not only a parish feast of Krasny Kholm, but of the Kalinin Diocese in general where St. Antony 'fulfilled his feat of life' and piously completed his earthly path..."

As they prayerfully commemorate the pious life of St. Antony on his feast day, the Orthodox Christians magnified and glorified him.

"We praise thee, St. Antony our father, and honour thy holy memory. O thou who admonisheth monks and converseth with Angels".

Archimandrite VIKTOR

His Grace Bishop GAVRIIL of Ryazan and Murom († April 27, 1731)

Bishop Gavriil (Buzhinsky) of Ryazan, a prominent 18th-century hierarch of the Russian Orthodox Church, was a man of great erudition and brilliant mind who was a spiritual enlightener in the days of Peter the Great's reforms.

Bishop Gavriil was born around 1680 in the Ukraine. As a student of the Kiev Theological Academy he excelled in the theological disciplines. Upon graduation in 1706, he was appointed lecturer at Moscow's Slavonic-Graeco-Latin Academy [1, p. 41].

He was professed in 1707 and ordained hierodeacon in the following year. In 1709, he was ordained hieromonk. In 1714, Hieromonk Gavriil was appointed prefect of the academy. From that time on the sphere of his activities broadened considerably.

When the St. Aleksandr Nevsky Monastery was founded in St. Petersburg, by order of Emperor Peter I (1689-1725), learned monks were summoned from various Russian cloisters, the most gifted of them to be trained as candidates for episcopal sees.

Hieromonk Gavriil was among the first to be summoned to the new monastery, and in 1718 he was appointed to the post of Chief Hieromonk of the Russian Navy [2, p. 11]. The new obedience brought him to the attention of Peter I. He had to accompany many naval expeditions and preach in the presence of the emperor.

In 1721, Hieromonk Gavriil was made archimandrite of the then famous Hippatius Monastery in Kostroma.¹ That same year, Archimandrite Gavriil was appointed member of the newly established Holy Synod. He was put in charge of all the printing-houses and designated protector of the theological schools.

Thanks to his erudition and great capacity for work, Archimandrite Gavriil was able to head the scholarly and literary work of the Holy Synod.

He represented the Holy Synod (during the drafting of an important state

act, the code of laws) on the commission on bringing into agreement the Russian Code with the laws of Sweden and Eastland. Archimandrite Gavriil also took part in correcting the *Archieraticon* [3, p. 398], and the Order for Nominating and Consecrating Bishops (in 1725). In 1723, he and Stefan Pribylovich reviewed and revised the *ektenes* and the prayers for victory over the foes. In 1722-1723, he took part in writing a special thanksgiving *moleben* for current state events.

In 1725, Archimandrite Gavriil compiled a special service to the Orthodox Prince St. Aleksandr Nevsky. It was accompanied by an appropriate synaxarion—life in brief of the saint. However the service was banned by a synodal ukase in 1727.

In 1724, he wrote the Order for Confession. It is a short catechism written in a form intelligible to any ordinary reader [4, p. 764].

In the following year the thanksgiving service to God for establishing peace between the Russian Empire and the Swedish Crown was published (St. Petersburg, 1725).²

Peter I commissioned Archimandrite Gavriil to translate and publish a number of works by foreign authors. Among them were: "Erasmus's Amicable Conversations" (St. Petersburg, 1717); "An Introduction to European History Compiled by Samuel Pufendorf* in German and Translated by Frederik Kramer into Latin, and Now Translated from Latin into Russian" (St. Petersburg, 1718). In the regency of Biron this translation was banned, but the ban was lifted in the reign of the Empress Elisabeth (1741-1761). New editions of the book came out in 1724, 1767 and 1777.

The next work was "On the Duty of Man and Citizen" (St. Petersburg, 1724) [5, p. 23]. This book by Pufendorf was originally translated in Moscow by a certain Iosif Krechetovsky,

* Pufendorf, Samuel — a German Protestant writer.

but the translation was not good and Archimandrite Gavriil was commissioned by Peter I³ to make a new translation. It came out in an edition of 600 copies, and it is interesting to note that the new translation was not criticized in subsequent years.

The next translation by Vlyadka Gavriil came out in St. Petersburg in 1729. It was called "Theatron, or Historical Survey... Compiled by Wielhelm Strateman, and Now Translated from Latin into Russian". The work was dedicated to Peter I and Catherine I and was accompanied by a foreword addressed to the reader. Since W. Strateman collected defamatory material about the Popes of the Roman Catholic Church and extolled the Reformation, the book was banned by the ukase of the Empress Elisabeth dated March 27, 1749, and copies confiscated were sent by order to the St. Aleksandr Nevsky Lavra.

Sermons occupy a special place in the list of works by Vlyadka Gavriil. His eloquence was noted when he first started preaching at Moscow's Slavonic-Graeco-Latin Academy. The sermons that have come down to us, some of which were delivered in the presence of Peter I, show that their author was an ardent champion and advocate of Peter I's reforms.⁴

The best known are the following six: "On the Poltava Victory"; "On the Victory at Hangö";⁵ "Key to the House of David";* "In Memory of St. Andrew the Apostle"; "On the Capture of Notenburg";** "On the Annual Commemoration of Peter the Great". These sermons were published in separate pamphlets shortly after they were preached. The first three, in 1719, and the rest in 1720, 1721, 1726.

In 1783, the historian G. F. Miller prepared for publication a special collection of sermons by Bishop Gavriil, accompanied by a foreword. The book, however, came out only after Miller's sudden death. It was completed by the prominent publisher N. Novikov. The book was called "The Complete Collection of Homilies Delivered in the

Presence of His Majesty Emperor Peter the Great by His Grace Gavriil Buzhinsky" (Moscow, 1783, 263 pp. [6, pp. 1-263]. Apart from the aforesaid six sermons, the book also contains the "Address in Praise of St. Petersburg and Its Founder, Emperor Peter the Great".

Other sermons by Bishop Gavriil were considered lost until 1898, when they were discovered in a collection of manuscripts of the Moscow Theological Academy, including the original collection of sermons written by His Grace Gavriil himself. This collection of 45 sermons was published by Prof. E. V. Petukhov in the "Proceedings of Yuriev (now Tartu) University" No. 2, 1889, under the title "Sermons by Gavriil Buzhinsky (1717-1727). Historico-literary material of the epoch of reforms".

In 1902 the sermons came out as a separate book in Yuriev. Metropolitan Evgeniy (Bolkhovitinov) of Kiev (†1837) spoke highly of the sermons of Vlyadka Gavriil: "One observes in these sermons an abundance of deep thoughts and very often touching eloquence" [1, p. 45].

In 1722, Archimandrite Gavriil was appointed Father Superior of the Trinity-St. Sergiy Lavra, but the emperor wanted him in St. Petersburg as before.

The death of Peter I deprived Archimandrite Gavriil of his great patron. His last solemn address was an oration delivered on January 28, 1726, the annual commemoration of the late emperor, the great reformer of Russia.

On October 30, 1726, Archimandrite Gavriil was consecrated Bishop of Ryazan and Murom [7, p. 237].⁶ Little is known, however, about his life in the Ryazan See. One of his biographers has this to say about that period: "There the last four years of his life passed in peaceful pastoral administration and in exhorting his flock" [1, p. 45]. This information, however, requires amplification.

Bishop Gavriil arrived in Ryazan in 1727, but from 1729 to his death he was in Moscow because he was forbidden to appear in Ryazan [8, p. 602]. Consequently, the reference to "peaceful pastoral administration" could have referred to two years only—1727 and

* Preached on the occasion of the capture of the Schliesselburg citadel.

** Notenburg (ancient Russian town of Orehek later named Schliesselburg).

28. Judging by scant information available in Ryazan, Bishop Gavriil started to administer his diocese most zealously. Thus in 1727 and 1728, that is to say right after his arrival, he built schools attached to the Cathedral of Sts. Boris and Gleb (its northern side) and transferred to them pupils from the St. Simeon Monastery. Here they learned "the Latin alphabet and grammar, arithmetic and Slavonic grammar" [8, p. 602].

But this good undertaking was not intended to be completely realized. In 1729, Bishop Gavriil was denounced to the Supreme Privy Council. An investigation was started, which was conducted by Archimandrite Pitirim of the Pskov and St. Evfimiy Monastery in Suzdal and Major General Maksim Grekov.⁷

Bishop Gavriil was summoned to Moscow and forbidden to return to his see. The new school buildings were occupied by the investigation commission and the pupils dismissed for vacation but studies were never resumed again through lack of funds. Shortly after Bishop Gavriil heard that his personal belongings had been stolen from his archpastoral residence.

However, Vladyka Gavriil accepted his removal from the capital, the suppression of many of his works, and banishment from his see, under pretext of investigation, as God's visitation. His health was sapped. Having a presentiment of death, Vladyka Gavriil bequeathed his library to the Monastery of the Saviour (Zaikonospassky) and peacefully passed away to the Lord on April 27, 1731. His body was interred in the Monastery of the Saviour in Moscow.⁸

The flock of Ryazan received the sad news of the demise of their archpastor on May 1, when Divine Liturgy was being celebrated in the churches. After the service, the tolling of bells informed the flock of the blessed demise of their hierarch. A panikhida was said in the cathedral church by the clergy and laity [8, p. 239].

NOTES

¹ The St. Hippatius Monastery was founded in 1330 on the spot of the appearance of the Mother of God with Infant Christ and St. Philip

the Apostle and St. Hippatius of Gangra the Holy Martyr († circa 326; feast day, March 31) in whose honour the monastery was consecrated. The cloister occupied an important place in the spiritual and social life of our nation, especially during the "Time of Troubles" (*Manual for Churchmen*. Moscow, Moscow Patriarchate Publication, 1979, Vol. III, p. 132).

² Archbishop Filaret Gumilevsky [9, p. 8], ascribed to Bishop Gavriil, although with some reservations, the authorship of the book *The Youth's Honest Mirror*, which subsequently appeared in many editions: St. Petersburg, 1717; 1719; 1721; 1740; 1785. A facsimile edition of this work was published recently. It was the first primer for laymen which differed substantially from all previous primers. It starts with the alphabet and numbers, then comes brief moral admonitions taken from the Scriptures; the following section explains the rules of proper conduct in public, good manners, etc. The well-known Russian historian V. N. Tatishchev recommending the book to his son wrote: "The small primer, of *The Youth's Honest Mirror*, offers the best moral instruction" [9, p. 8].

³ On September 11, 1724, Peter I wrote to the Holy Synod: "I am sending herewith a book by Pufendorf in which there are two tractates: the first *On the Duty of Man and Citizen*, the other *On the Christian Faith*; but demand that only the first be translated, for I do not see any use for the other; I ask that it be translated conscientiously and written in a clear and good style" [9, p. 8].

⁴ This was very vividly described by a poet in a poem published by Archbishop Filaret Gumilevsky in his *Review of Russian Religious Literature* [See Source Materials 9, p. 7].

⁵ The sermon was delivered during the celebration of the 5th anniversary of the famous Battle of Hangö (July 27, 1714) on the battleship "Ingermanlandia" on July 27, 1719. In his sermon the preacher vividly describes the importance of this victory among other Russian victories in the Northern War. The sermon was approved by Peter I who ordered it to be read to all the crews of his fleet.

⁶ The episcopal consecration was solemnized by Archbishop Georgiy (Dashkov; † 1739) of Rostov and Yaroslavl; Bishop Afanasiy (Kondoidi; † 1737) of Vologda and Beloe Ozero, and Bishop Varlaam (Lenitsky; † 1741) of Kolomna. A documentary account of the consecration is preserved in the Central State Historical Archive of Leningrad, dated October 30, 1726, — Vol. 834, list I, No. 1053, 4°, p. 16. See also: Description of manuscripts in the Archive of the Holy Governing Synod. St. Petersburg, Synodal Press, 1904, Vol. I, p. 551.

⁷ The investigation was closed only in 1731, shortly before the death of Vladyka Gavriil. He was advised to lodge a complaint in the Senate against the son and nephew of one of the investigators — Maksim Grekov, as the persons who had sacked his residence [5, p. 603].

⁸ There is also interesting information about Bishop Gavriil in the following books: I. Chistovich, *Feofan Prokopovich and His Times*, St. Petersburg, 1868; *Russian Biographical Dictionary*, Moscow, 1914, pp. 28-32; S. Smirnov, *History of the Moscow Theological Academy*, Moscow, 1871.

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Archbishop SIMON
of Ryazan and Kasimov



The Church of Sts. Peter und Paul in the village of Gari, Kazan Diocese

Pilgrimage to the Holy Land

A group of pilgrims, led by Metropolitan Antony of Leningrad and Novgorod, visited the Holy Land from June 3 to July 4, 1983 (on the composition of the group, see *JMP* No. 8, 1983, 3).

When they arrived in Bucharest on June 23, they were met at the airport by Bishop Vasile of Targoviste, Head of the Department of External Church Relations of the Romanian Patriarchate; Archpriest Savva Marin, assistant to His Holiness the Patriarch, and other representatives of the Romanian Church. Metropolitan Antony of Leningrad and Novgorod, Bishop Amvrosiy of Ivanovo and Kineshma and Bishop Kirill of Kirov and Slobodskoy were welcomed on His Holiness Patriarch Justin of Romania.

On June 24 the pilgrims flew to Tel Aviv, where they were met by Metropolitan Vasilios of Caesarea, Epitropos of the Patriarch of Jerusalem; Archimandrite Timotheos, Secretary of the Holy Synod; Archimandrite Panteleimon, Head of the Russian Orthodox Mission in Jerusalem, and Hieromonk Ioannikentiy, secretary of the mission. Also present were Daniel Rossing, Director of the Christian Department of the Ministry of Religions of Israel, his secretary Mrs. Judith Shar-shalom, the Finnish Consul Mrs. Aneli Hallonen and others. From the airport the pilgrims went to Jerusalem. In the Trinity Cathedral of the mission they were welcomed by the nuns of the Gorneye Convent and a thanksgiving moleben was said. Metropolitan Antony of Leningrad and Novgorod conveyed to the mission staff and nuns of the Gorneye Convent the blessing of His Holiness Patriarch Pimen. On behalf of His Holiness he expressed profound condolences on the villainous assassination of the cloister's two nuns.

In the evening, the pilgrims left for the Gorneye Convent.

On June 25, Divine Liturgy was celebrated in the Church of the Kazan Icon of the Mother of God in the cloister and the Lity for the Dead was said by the grave of the assassinated nuns, Mariyara and Veronika.

Then the pilgrims made a tour of the convent. The hard trial which befell to the nuns has united them more than ever, and the nuns are responding by enhancing their spiritual vigilance and by more zealous fulfilment of their monastic duties. By common consent the continuous reading of the Psalter has been introduced in the cloister with prayers of remembrance for its deceased nuns and for the good health of its benefactors. Through the efforts of the nuns workshops for sewing and book-binding, a library and a reading room were opened, the nuns are doing all kinds of work to improve the cloister grounds. Old cells have been repaired under the supervision of Mother Feodora, the superintendent dean of the cloister, and plans are afoot to enclose the convent grounds.

In the afternoon the group was received at the Jerusalem Patriarchate by His Beatitude Patriarch Diodoros I of Jerusalem. The head of the group, Metropolitan Antony, read out the message from His Holiness Patriarch Pimen to His Beatitude.

Later that day the group visited the Church of the Resurrection in Jerusalem and venerated at its shrines. In humility and compassion, the pilgrims proceeded along the Via Dolorosa, which was followed by Christ when He bore His Cross from the pretoria of Pilate to Golgotha.

In the evening, the eve of Holy Trinity Day, All-Night Vigil was conducted in the Trinity Cathedral of the Russian Orthodox Mission. On the feast day itself, the pilgrims attended Divine Liturgy in the Church of the Resurrection of Christ. The Liturgy and Vespers were led by His Beatitude Patriarch Diodoros, assisted by the hierarchs and clergy of the Jerusalem and Russian Orthodox Churches. The services were conducted in Greek, Church Slavonic and Arabic.

During the pilgrimage, the members of the group became especially aware of the mutual spiritual closeness of brother Christians, of their openness and their joy at meeting and communing. The response of Christians of all



Metropolitan Antony of Leningrad and Novgorod with the pilgrims of the Russian Orthodox Church and the clerics of the Jerusalem Church at the entrance to the Church of the Resurrection of Christ in the Holy City

confessions was unanimous to the recent assassination of the two nuns of the Gorneye Convent. Resolute protests were lodged with the Government of Israel by His Beatitude Patriarch Diodoros I; His Beatitude Giacomo Beltritti, the Latin Patriarch of Jerusalem, and His Beatitude Egishe Dardarian, the Armenian Patriarch. The funeral of the assassinated nuns, Varvara and Veronika, was attended by representatives of all Christian confessions, thereby witnessing their mutual love and support.

On June 27, Holy Spirit Day, His Beatitude Patriarch Diodoros I was welcomed by the members of the Russian Orthodox Mission and the pilgrims on his arrival at the Trinity Cathedral of the mission where he concelebrated Divine Liturgy with Metropolitan Antony of Leningrad and Novgorod, Archbishop Iakovos of Diocaesarea, Bishops Amyrosiy and Khrisanf and the clergy of the Jerusalem and Russian Orthodox Churches.

After the service, Vladyka Antony thanked His Beatitude for the common prayer expressing Christian unity. "This unity," said Vladyka Antony, "was revealed on Pentecost, and today it lives on in Church communion and prayer." Metropolitan Antony thanked His Beatitude Patriarch Diodoros I and all the Jerusalem Church for standing by the children of the Russian Orthodox Church, who were fulfilling the obediences in the Holy Land, in the hour of trial. In his response, His Beatitude said that the Russian Church and people were always close to the Mother of Churches—the Jerusalem Church which invariably cherishes towards them special feelings of love and gratitude as the protectors of the Christians of the East. "Many Years" was sung to His Beatitude Patriarch Diodoros I and His Holiness Patriarch Pimen and all their God-protected flocks.

That same day the pilgrims visited the Upper Room in Zion, the place

here the Holy Spirit descended upon the Apostles.

They also visited the Tomb of King David the Psalmist and the Catholic Church of the Assumption of Our Lady, built on the spot where the house of St. John the Divine, stood according to tradition. It was in this house that the Mother of God lived after the Ascension of Her Divine Son and where Her Dormition took place.

In the evening, there was a reception at the Russian Orthodox Mission on the occasion of its patronal feast. It was attended by His Beatitude Patriarch Diodoros with hierarchs of the Jerusalem Church as well as by representatives of other Christian Churches in the Holy Land. Among the guests were the mayor of the city, representatives of the Foreign Ministry, and the ministries for the interior and of religions, consuls and other officials and public figures.

On June 28, members of the pilgrim group paid visits to the ministries for the interior and of religions. They also paid visits to His Beatitude Giacomo Meltritti, the Latin Patriarch of Jerusa-

lem; His Beatitude Egishe Dardarian, the Armenian Patriarch, and to the Representation of the Romanian Orthodox Church in the Holy Land. In the evening, His Beatitude Patriarch Egishe Dardarian paid a visit to the Russian Orthodox Mission.

On June 29, the pilgrims went to the Ia Vashem Memorial Museum of the victims of fascism and laid a wreath by the eternal flame. They also called at the Foreign Ministry, and on the mayor and the governor of Jerusalem. The pilgrims went to see the lavras of St. Theodosius the Great and St. Sabas the Sanctified.

In the Lavra of St. Theodosius, the pilgrims were welcomed by Hegumen Hierotheos, its only monk. He accorded his guests exceptional hospitality, showing them around the monastery and its shrines, including the principal one, the Tomb of St. Theodosius the Great, and he told them the history of the ancient cloister. At parting, he presented each one of the visitors with a small icon of St. Theodosius.

The reception was just as cordial at the Lavra of St. Sabas, where the pil-



Archimandrite Varfolomei Kalugin, father confessor of the Russian Orthodox Mission in Jerusalem, with the nuns of the Gorneye Convent on the mount where the Lord Jesus Christ had been tempted for forty days

grims were welcomed by Hegumen Seraphim, who has been the superior of the cloister for the past 34 years. He gave a small reception in honour of his Russian pilgrims.

On June 30, the group set out on a two-day tour of Palestine. The first stop was at Bethlehem, that sacred place on Earth from which the Sun of Righteousness, Christ, had shone forth upon the world. There were numerous pilgrims from various countries in the Church of the Nativity of Christ. Having inspected the impressive edifice, our pilgrims descended into the Cave of the Nativity where they venerated in silence.

From Bethlehem, the group travelled to the deserts of Judaea to places associated with the preaching of St. John the Baptist.

Then the group travelled to the Dead Sea and Koumran, where the famous scrolls of the ancient Koumran community were found in the caves in 1947, witnessing to the intense and peculiar religious life of those times (3rd century B. C. to 1st century A. D.).

The pilgrims also went to see the Monastery of St. Gerasimus of the Jordan; once it was famous far beyond the borders of Palestine. Only the strictest ascetics were able to live in this deserted area, scorched by the sun and with hardly any vegetation. Today there is only one monk who welcomed the pilgrims with the ringing of bells and showed them the shrines.

Then they continued on to Jerico and, later in the day, went up the mountain upon which our Lord Jesus Christ was tempted for forty days.

On the way to Tiberias, the pilgrims stopped on the bank of the Jordan, where they conducted the Order for the Blessing of Water and then bathed in the sacred river. In the evening, they reached the podvorye in Tiberias of the Russian Orthodox Mission. It was still early enough to pay a brief visit to Capernaum, where they inspected the excavations of the ancient synagogue, as well as to visit the Catholic Church on the Mount of Beatitudes.

In the morning the pilgrims in Holy Orders celebrated Divine Liturgy in the podvorye Church of St. Mary Magdalene, Equal to the Apostles. According

to tradition, she had lived in this locality, which is still called Magdala (Mejdal).

On July 1, they went to Nazareth where our Lord Jesus Christ had spent His childhood and early youth. The pilgrims inspected two Churches of the Annunciation of the Mother of God: the Orthodox church with a spring of the Holy Theotokos, and the Catholic which was erected recently over the Cave of the Blessed Virgin Mary and Righteous Joseph the Spouse.

From Nazareth, the pilgrims travelled to the Mediterranean coast, seeing on their way Mount Tabor and the spurs of Mount Carmel. In Haifa, they went to see the Cave of St. Elijah the Prophet of God, which is now located inside a Catholic church. Their last stop was in Jaffa, where they saw the Church of Sts. Peter and Paul as well as the cave in which the Righteous Tabitha is buried. In the evening the pilgrims returned to Jerusalem.

Early in the morning on July 2, the pilgrims celebrated Divine Liturgy in the Church of the Dormition of the Most Holy Mother of God in Gethsemane in which the altar is the burial mound of the Mother of God. Later in the day the pilgrims were received by Metropolitan Vassilios of Caesarea.

On Sunday, July 3, the pilgrims flew to Cyprus. In Larnaca they were welcomed by Archimandrite Paul, a representative of the Orthodox Church of Cyprus, who accompanied the group to Nicosia.

On the following day, the pilgrims inspected the Church of St. John the Divine and the Church of the Holy Museum. They were later received by His Beatitude Archbishop Chrysostomos of Cyprus.

The pilgrims visited the St. Heraclius Convent near Nicosia. Hegumen Charitea, who welcomed them, explained that many believers had come to the convent that day to greet the guests from the Russian Orthodox Church and receive the blessing of the bishops and priests. The pilgrims were deeply touched by the cordiality of the Cypriots and the hospitality of the nuns.

On July 4 in the evening, the group returned to Moscow.

M. S. IVANOV, Prorector of the MTU

IN THE DIOCESES

Moscow Diocese On June 10, 1983, the 2nd Sunday after Pentecost, of All the Saints Who Shone Forth in the Land of Russia, Metropolitan Yuvenaliy of Krutitsy and Kolomna concelebrated Divine Liturgy and led a festal prokelesten with Archbishop Pitirim of Volokolamsk in the Church of the Nativity of the Blessed Virgin in the village of Vozmishche, Volokolamsk District. On September 11, Commemoration of the Beheading of St. John the Baptist, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of St. Michael the Archangel in the village of Bely Rast, Dmitrov District. At the Lesser Entrance the archpastor presented a patriarchal award—a mitre—to the rector, Archpriest Ioann Zubarev, on the occasion of the centenary of

the church and for his fruitful labour for the good of the Holy Church.

* * *

A pastor's jubilee. November 1, 1983, was the 40th anniversary of Archpriest Viktor Shipovalnikov's ordination. Father Viktor was born on January 28, 1915, in Arkhangelsk, into a worker's family. In 1943, after finishing the Odessa theological seminary, he was ordained deacon, and then, on November 1, presbyter to serve in the Odessa Church of the Icon of the Mother of God "Consolation of All the Afflicted". From 1945 he served in the churches of the Rostov, Ryazan and Moscow dioceses. Since May 26, 1976, he has been the Rector of the Church of the Nativity of Christ in the village of Zaozerie.



Metropolitan Yuvenaliy of Krutitsy and Kolomna presenting a patriarchal award—second ornamental cross—to Archpriest Viktor Shipovalnikov in the Church of the Resurrection of Christ in the village of Zaozerie on October 30, 1983

On Sunday, October 30, in connection with the rector's jubilee, Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated Divine Liturgy in the Church of the Nativity of Christ in the village of Zaozerie. His Eminence was assisted by Archimandrite Grigoriy, secretary of the diocesan administration; Archpriest Viktor Shipovalnikov, the rector of the church; and other clerics of the diocese. The choir under the direction of the precentor, Aleksiy Shipovalnikov, the rector's son, sang prayerfully and with deep feeling. The rector's wife, Maria Shipovalnikova, sang in the choir.

On the recommendation of Metropolitan Yuvenaliy, His Holiness Patriarch Pimen awarded Archpriest Viktor Shipovalnikov a second ornamented cross for his zealous service in Christ's vineyard and in connection with the 40th anniversary of his ordination. Greeting the jubilarian, Metropolitan Yuvenaliy noted his diligent labour and religious service. He also emphasized the importance and responsibility of the ministry.

Father Viktor cordially thanked Vladyka Yuvenaliy for his congratulations, the award and good wishes.

Alma-Ata Diocese On January 30, 1983, the 34th Sunday after Pentecost, Archbishop Irinei of Alma-Ata and Kazakhstan celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. George in the village of Georgievka, Dzhambul Region. At the Lesser Entrance, with the blessing of His Holiness Patriarch Pimen, Vladyka Irinei raised the rector of the church, Father Gennadiy Ageyev, to the rank of archpriest.

On February 8, Vladyka Irinei, at the Kazakh House of Friendship, had a meeting with the Executive Secretary of the Republican Commission of the Assistance to the Soviet Peace Fund, M. A. Aitkhozhin, Director of the Institute of Botany of the Kazakh SSR Academy of Sciences, Corresponding Member of the Kazakh SSR Academy of Sciences; and U. Kh. Alenova, Secretary of the Kazakh Committee of the Soviet Peace Fund.

On February 16, the afterfeast of the Presentation of Our Lord in the Tem-



Archbishop Irinei of Alma-Ata and Kazakhstan delivering a sermon in the Cathedral Church of St. Nicholas in Alma-Ata on January 19, 1983, Epiphany, the Baptism of Our Lord

ple, Archbishop Irinei visited the town of Khrom-Tau, where an Orthodox Church community had been established in early 1983. The archpastor met the believers, he preached a sermon on the truths of the Orthodox Faith and called all to a peaceful Christian life in Christ.

On April 4, Vladyka Irinei received at the diocesan administration some guests from the USA—Dr. Alexander Harazsti, consultant of the Billy Graham Evangelical Association, and Blair T. Carlson, member of the same association. The guests later visited the Cathedral Church of St. Nicholas.

April 14, the Feast of St. Mary of Egypt, was the anniversary of the death of Bishop Serafim of Alma-Ata and Kazakhstan (Gachkovsky, †1982). That day Archbishop Irinei led a panikhida for the late archpastor in the cathedral church. Then the Lity for the



Archbishop Irinei of Alma-Ata and Kazakhstan celebrating Divine Liturgy in the Church of the Kazan Icon of the Mother of God in Chimkent, May 14, 1983

Dead was conducted by the grave of Bishop Serafim.

Arkhangelsk Diocese From August 13 to 16, 1982, at the invitation of Bishop Isidor of Arkhangelsk and Kholmogory, Archbishop Nikodim of Kharkov and Bogodukhov (now of Lvov and Ternopol, administrator a.i. of the Kharkov Diocese) and Bishop Damaskin of Poltava and Kremenchug visited Arkhangelsk. On August 14, the Feast of the Procession of the Tree of the Holy Cross of Our Lord, and on August 15, the 10th Sunday after Pentecost, the archpastors concelebrated Divine Liturgy and, on the eve, officiated together at All-Night Vigil: on August 14—in the Cathedral Church of St. Elijah, and on August 15—in the Church of St. Martin the Confessor in Arkhangelsk.

The visiting hierarchs went sightseeing in Arkhangelsk; they went to the village of Zaostrovie, Primorski District, and saw the magnificent Church of the Presentation of Our Lord in the Temple which has six altars.

Patriarchal Parishes in Finland

From October 10 to 21, 1983, Archpriest Bogdan Soiko, Superintendent Dean of the Patriarchal Parishes in Finland, was in Finland on the affairs of the deanery and in connection with the patronal feast of the Community of the Protecting Veil. On October 14, the Feast of the Protecting Veil of the Most Holy Mother of God, Archpriest Bogdan Soiko, Father Andrei Kudryavtsev, the rector of the church, and the local clergy concelebrated Divine Liturgy and led a moleben with the blessing of water, and on the eve, officiated at All-Night Vigil in the Church of the Protecting Veil in Helsinki.

Ivano-Frankovsk Diocese

On Easter Monday, May 9, 1983, Archbishop Makariy of Ivano-Frankovsk and Kolomyia celebrated Divine Liturgy in the Church of St. Joseph the Spouse in Ivano-Frankovsk, assisted by the clergy of the diocese. That same day, in the city cemetery, the archpastor laid a wreath at the monument to the war-

riors who fell during the Great Patriotic War.

May 14, Easter Saturday, the Feast of the Holy Martyr St. Makariy the Metropolitan of Kiev, was the name-day of Vladyka Makariy. Archbishop Makariy concelebrated Divine Liturgy in the cathedral church with Bishop Varlaam of Chernovtsy and Bukovina, who had arrived for the celebrations at the invitation of the ruling hierarchy; they were assisted by the clerics of the diocese. During the Divine Liturgy, Archbishop Makariy presented patriarchal awards for Holy Easter to the clerics of the diocese. Archpriest Mikhail Fedishin, secretary of the diocesan administration, received a mitre, and Archpriest Grigoriy Yurakh, Rector of the Church of St. Michael in Kolomyia—the Order of St. Sergiy of Radonezh, 3rd Class.

On May 29, the Sunday of the Paralytic, Archbishop Makariy celebrated Divine Liturgy in the Church of the Protecting Veil at the village of Sadzhivka, Nadvornaya Deanery, and presented a mitre (patriarchal award for Holy Easter) to the rector of the church, Archpriest Yuriy Goradchuk.

On June 5, the Sunday of the Samaritan Woman, Archbishop Makariy consecrated the altar and then celebrated Divine Liturgy in the Church of the Apostle St. John the Divine in the village of Vitvitsa, Dolina Deanery. At the Lesser Entrance the archpastor awarded the rector, Father Mikhail Dovzhansky, a kamelaukion.

On July 7, the Feast of the Nativity of St. John the Baptist, Archbishop Makariy celebrated Divine Liturgy in the Church of the Nativity of St. John the Baptist in the town of Kosov. At the Lesser Entrance he presented patriarchal awards for Holy Easter to the clerics of the diocese.

On July 10, the Sunday of All the Saints Who Shone Forth in the Land of Russia, Archbishop Makariy consecrated the Church of the Nativity of Christ in the village of Bolshivtsy, Galich Deanery, after its restoration. During Divine Liturgy he ordained Deacon Miron Dorosh presbyter. Vladyka Makariy thanked the parishioners for their labour during the renovation of the church.

Lvov Diocese

On October 6, 1983, Metropolitan Nikolai of Lvov and Ternopol petitioned His Holiness Patriarch Pimen and the Holy Synod for superannuation because of ill health. At their session on November 23, 1983, His Holiness Patriarch Pimen and the Holy Synod granted Metropolitan Nikolai's petition. At the same time Metropolitan Nikolai was thanked for his zealous archpastoral service in the Lvov Diocese for 18 years, and for his work to unite the Greek Catholics with the Mother Church at the Lvov Council of 1946, and to eliminate the aftermaths of the Union.

His Holiness awarded Metropolitan Nikolai the Order of St. Sergiy of Radonezh, 1st Class.

On November 29, 1983, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, arrived in Lvov to present the award.

On November 30, the Feast of St. Nikon the Hegumen of Radonezh, representatives of the Lvov clergy, superintendent deans of the churches of the Lvov and Ternopol regions, and staff members of the diocesan administration gathered in the hierarchal Domestic Chapel of Christ the Saviour. Archpriests—Ioann Korol, Dean of the Cathedral Church of St. George; Vitaliy Politylo, secretary of the diocesan administration, and Vladimir Romanchuk, superintendent dean of the Lvov city churches, conducted a thanksgiving moleben.

Metropolitan Filaret read the ukase of His Holiness Patriarch Pimen awarding Metropolitan Nikolai the Order of St. Sergiy of Radonezh, 1st Class. Presenting the award, Metropolitan Filaret cordially congratulated Metropolitan Nikolai, and thanked him for his many years of zealous service of the Russian Orthodox Church. Vladyka Filaret noted Metropolitan Nikolai's efforts to organize monastic life in the diocese, and to restore the Pochaev Lavra of the Dormition, as well as his great contribution to the cause of peace, for which he had received a citation from the Soviet Peace Fund. Metropolitan Filaret wished Vladyka Nikolai the abundant mercies of God and good health.

In his response, Vladyka Nikolai asked Metropolitan Filaret to convey his deep gratitude for the high award to His Holiness Patriarch Pimen. Metropolitan Nikolai thanked the clerics of the diocese for their pastoral labour, and asked them to remember him in their prayers. He called on the clergy to welcome with love Archbishop Nikodim, who, through the will of God and by the decision of His Holiness Patriarch Pimen and the Holy Synod, had been appointed Archbishop of Lvov and Ternopol and Holy Archimandrite of the Pochaev Lavra of the Dormition.

Metropolitan Nikolai gave a dinner in honour of Metropolitan Filaret of Kiev and Galich.

Mukachevo Diocese On January 16, 1983, the 32nd Sunday after Pentecost, Bishop Savva of Mukachevo and Uzhgorod celebrated Divine Liturgy in the Convent of St. Nicholas in Mukachevo. Vladyka Savva presented a patriarchal award—the Order of St. Vladimir, 3rd Class—to Hegumenia Afanasia. It was awarded to her for her zealous service of the Church of Christ and in connection with her 70th birthday.

On February 6, the 35th Sunday after Pentecost, Vladyka Savva celebrated Divine Liturgy in the Mukachevo convent. Following the Liturgy, a panikhida was held for Schema-Archimandrite Isaakiy Motyl, who had passed away on February 6, 1981.

On Easter Sunday, May 8, Vladyka Savva officiated at Paschal Matins and celebrated Divine Liturgy in the cathedral church. That same day, during Paschal Vespers, the archpastor congratulated Protodeacon Vasilii Sadvauiy of the cathedral on the 30th anniversary of his service of the Church of Christ and presented him with a patriarchal certificate of merit.

Perm Diocese On May 1, 1983, the Feast of the Entrance of Our Lord into Jerusalem (Palm Sunday), Archbishop Nikon of Perm and Solikamsk celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil, in the Church of St. Nicholas in Perm. During the Liturgy, with the



**The Cathedral Church
of the Holy Trinity in Perm**

blessing of His Holiness Patriarch Pimen, Father Vissarion Sinitsyn, who serves in this church, was raised to the rank of archpriest.

On May 9, the Feast of St. Stefan of Velikaya Perm (†1396), Vladyka Nikon, accompanied by the clerics of the Cathedral Church of the Holy Trinity, laid flowers on Victory Day, at the grave of the warriors who fell for their Motherland, and also to the memorials of the Mourning Mother and the warriors of the Ural volunteer tank corps in Perm. Archbishop Nikon celebrated Divine Liturgy in the cathedral church.

On May 15, the Sunday of St. Thomas, Archbishop Nikon celebrated Divine Liturgy in the Church of Sts. Peter and Paul in the village of Sukkun. With the blessing of His Holiness Patriarch Pimen, the archpastor raised the rector, Father Petr Shoshin, to the rank of archpriest. A festal procession round the church was held after the Liturgy.

On May 21, the Feast of the Apostle and Evangelist St. John the Divine, Vladyka Nikon celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. John the Divine in the town of Lysva. During the Liturgy, he presented patriarchal awards for Holy Easter to the clerics of the diocese.

Pskov On October 28, 1983,
Diocese Metropolitan Ioann of
Pskov and Porkhov turned 85.

On that day, the Feast of St. Euphemius the New of Thessalonica, in the Pskov Cathedral Church of the Holy Trinity, the dean, Archpriest Konstantin Malykh and numerous clerics of the diocese celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil. Metropolitan Ioann could not officiate because of illness. The ektene for the health of Vladyka Ioann was said during the Liturgy. "Many Years" was sung after the thanksgiving molieben.

The congratulatory telegram from the Head of the Department of External Church Relations Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, was read to the congregation. It said among other things that Metropolitan Ioann's life was a life of self-dedication to the glory of the Russian Orthodox Church and for the good of our Motherland. Metropolitan Filaret noted Vladyka Ioann's significant participation in the external activities of the Russian Church for decades. He thanked the Vladyka for his cordial hospitality to the guests visiting the Russian Church, and prayerfully wished him further fruitful archpastoral ministry.

On the day of his jubilee, Metropolitan Ioann received messages of greetings from Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, and other hierarchs of the Russian Orthodox Church, as well as from numerous clerics and laymen.

By the ukase of His Holiness Patriarch Pimen, Metropolitan Ioann of Pskov and Porkhov was awarded the Order of St. Vladimir, 1st Class, in connection with his 85th birthday and the 30th anniversary of his episcopal consecration.

Patriarchal The new Administrator
Parishes of the Patriarchal
in the USA Parishes in Canada and
a.i. in the USA, Bishop Kliment of
Serpukhov, arrived in New York on
December 14, 1982. At the airport
Bishop Kliment was met by the clerics

and parishioners of the Patriarchal Parishes in the USA. Vladyka Kliment greeted them with a brief speech and conveyed the blessing of His Holiness Patriarch Pimen.

On December 19, the 28th Sunday after Pentecost, the Feast of St. Nicholas the Miracle Worker, Bishop Kliment conducted his first divine service in the Cathedral Church of St. Nicholas in New York, whose 80th anniversary was being marked that day. Many guests attended the Divine Liturgy. Bishop Kliment delivered an address in which he stressed the significance of the St. Nicholas Cathedral in the life of the Patriarchal Parishes in the USA. Then he conveyed the blessing of His Holiness Patriarch Pimen to the faithful.

On December 22, Vladyka Kliment paid a visit to the Primate of the Autocephalous Orthodox Church in America, His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, and had a talk with His Beatitude.

On January 2, 1983, the Sunday before Christmas, Bishop Kliment conducted divine service in the Church of the Great Martyr St. George the Victorious in Bayside, N. Y.

On January 3, Bishop Kliment met Rabbi Arthur Schneier, President of the Appeal of Conscience Foundation.

On January 4, the Feast of the Great Martyr St. Anastasia, Bishop Kliment visited the Church of All the Saints Who Shone Forth in the Land of Russia in Pine Bush, N. Y., where he was greeted by the rector, Archpriest Petrus Latushko, and the parishioners of the church.

On January 7, the Nativity of Christ, Bishop Kliment celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of St. Nicholas in New York.

On January 9, the Sunday after Christmas, Bishop Kliment celebrated Divine Liturgy in the Church of Sts. Peter and Paul the Apostles in Scranton, Pennsylvania. The rector, Archpriest Dimitriy Kudrikoff, greeted Vladyka Kliment.

On January 13, Bishop Kliment visited the headquarters of the National Council of the Churches of Christ in the USA, where he met the General

Secretary of the NCCC, Mrs. Dr. Claire Randall.

On January 22, the eve of the Sunday after Epiphany, Bishop Kliment officiated at All-Night Vigil in the Church of the Great Martyr St. Demetrius of Thessalonica in Jackson, Michigan.

On January 23, the Sunday after Epiphany, Bishop Kliment celebrated Divine Liturgy in the Church of the Apostle St. Andrew the First-Called in East-Lansing, Michigan. Vladyka Kliment was assisted by the rector, Archpriest Photius Donahue, Fathers Aleksandr Golubev, Andrei Multon.

On January 25, Bishop Kliment visited the Theological Seminary of St. Vladimir of the Autocephalous Orthodox Church in America and met its professors and students. He got acquainted with the life of the school and the method of its teaching, and attended the evening service, after which he preached a sermon on the significance of theological education for pastors. Then Bishop Kliment and Archpriest Lev Makhno, Dean of the Representation of the Patriarch of Moscow in New York and of the St. Nicholas Cathedral Church, accompanying him were invited to dinner, which was attended by the rector of the seminary, Protopresbyter Alexander Schmemman*, Archpriest John Meyendorff, Head of the Department of External Church Relations of the Autocephalous Orthodox Church in America, and other staff members of the seminary.

On January 30, the 34th Sunday after Pentecost, Vladyka Kliment celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in Hackettstown, New Jersey.

On January 31, Bishop Kliment visited the St. Tikhon Monastery and the Theological Seminary of the Auto-



Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, consecrating the Church of St. Innokentiy of Irkutsk in Detroit (USA) on March 12, 1983

cephalous Orthodox Church in America which is located there. Vladyka Kliment was welcomed by Bishop German of Eastern Pennsylvania (Autocephalous Orthodox Church in America), the brethren of the monastery, teachers and students of the seminary. After a short moleben, Bishop German greeted Vladyka Kliment and presented him with the icon of St. Tikhon of Zadonsk. Bishop Kliment spoke in response.

On February 4, at the meeting of the clergy of the patriarchal parishes, held at the residence of Bishop Kliment, it was decided to hold a seminar of the clergy of the Patriarchal Parishes in the USA in June 1983. Measures to prepare for the regular congress of the clergy of the Patriarchal Parishes in the USA in May 1984, were defined.

On March 12, the eve of Meat-Fare Sunday, Bishop Kliment consecrated a church in honour of St. Innokentiy of Irkutsk in Detroit, Michigan. The parish in Detroit was founded in 1968. That same year Bishop Ionafan of Tegel, Vicar of the Berlin Diocese of the Central European Exarchate (now Archbishop of Kishinev and Moldavia) consecrated the parish church. With

* Protopresbyter Alexander Schmemman, Rector of the St. Vladimir Theological Seminary of the Autocephalous Orthodox Church in America, passed away on December 12, 1983.

the passing of time, the parish became more consolidated and well organized, but in October 1981 fire broke out in the parish church. Within a short period, however, the community restored and improved the church.

The information about the consecration of the church was mentioned in the local press and broadcast by radio. On the eve, Bishop Kliment arrived in Detroit. At the airport he was met by clerics of the Patriarchal Parishes in the USA. All-Night Vigil was conducted in the evening. The next day, after consecrating the church, Vladyka Kliment celebrated Divine Liturgy, assisted by Archpriest Photius Donahue, superintendent dean of the central states; Archpriest Michael Barna, Rector of the Church of St. Michael in Detroit; Archpriest Basil Buchko, Rector of the St. Nicholas Church in Edinboro, Pennsylvania; Father Basil Kalekes (Antiochene Church), Father Michael Saint-Andrew, and Hieromonk John Valasek. The church was crowded with worshippers who had arrived from many parishes.

After the Liturgy, Bishop Kliment preached a sermon. Then there was a festal reception. Bishop Kliment read the message of His Holiness Patriarch Pimen sent in connection with the consecration of the church in honour of St. Innokentiy of Irkutsk in Detroit

(see p. 3), the Vladyka delivered to the newly-consecrated church His Holiness's gifts—sacred vessels, and presented a patriarchal award, an ornamented cross, to the rector, Archpriest Basil Carpelenia. On behalf of His Holiness Patriarch Pimen a cross was presented to the Rector of the Church of St. Thomas the Apostle, Father Nicholas Laiolin (Albanian Diocese of the Autocephalous Orthodox Church in America) for his help to the patriarchal community during the restoration of the church. "Many Years" was sung at the end of the reception.

On March 13, Bishop Kliment celebrated Divine Liturgy in the Church of St. Elijah the Prophet in Battle Creek, Michigan, and ordained Samuel Ber-johni deacon. After the Liturgy, Bishop Kliment blessed the library founded at the church. Among its books there are many publications on the Russian Orthodox Church, on the history of the Russian state and on the contemporary life of the Soviet people.

While visiting the Patriarchal Parishes in the USA, Bishop Kliment got acquainted with their life and talked with the parishioners who cordially welcomed him.

On other Sundays and feast days when in New York, Vladyka Kliment conducted divine services in the Cathedral Church of St. Nicholas.

IN MEMORIAM

Archpriest Nikolai Grigorievich Kukharuk, Rector of the Church of Sts. Constantine and Helena in Kharkov, Secretary of the Kharkov Diocesan Administration, passed away on January 3, 1983.

He was born on August 21, 1913, in the town of Kremenets (now Ternopol Region), into the family of a priest. He graduated from the Theological Faculty of Warsaw University. On September 27, 1937, he was ordained presbyter. He was also appointed an assistant to the missionary working for the reunion of the Greek Catholics (Uniates) with the Orthodox Church. During the German occupation of Poland, Father Nikolai was an active participant in the anti-nazi Resistance. Because of that his relatives were executed by the nazies. In 1945, Father Nikolai worked on

the commission for the evacuation of Ukrainians from the Jaslo Uezd of Poland to the Soviet Union. Together with his parishioners he himself moved to the Kharkov Region of the Ukrainian SSR.

Later Archpriest Nikolai Kukharuk served in the churches of the Kharkov Diocese.

Archimandrite Andrei (secular name, Andrei Ivanovich Kryachko), of the Trinity-St. Sergiy Lavra, passed away on July 3, 1983.

He was born on July 1, 1915, in the village of Borisovka (now in the Kursk Region), into a peasant's family. He fought in the Great Patriotic War of 1941-1945 and was badly wounded. After the war he worked for two years as a designer at a factory in Kharkov.

On May 9, 1947, he was or-



daind deacon, and on May 15—presbyter. While he was studying at the Leningrad Theological

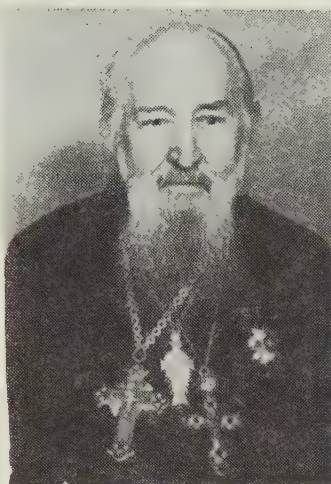
Academy, he was professed with the name of Andrei (in honour of the Apostle St. Andrew the First-Called) by Metropolitan Nidim (Rotov) of Leningrad and Novgorod. In 1971, he was raised to the rank of archimandrite. In 1978, by the ukase of His Holiness Patriarch Pimen, he was appointed Rector of the Transfiguration Church in the Athonite dvorye of the Russian Monastery of St. Panteleimon in the village of Lukino, Moscow Region, where he served until his last. His Holiness Patriarch Pimen sent a telegram to the Trinity-St. Sergiy Lavra: **Accept condolences upon the death of Archimandrite Andrei. May his memory live forever. Patriarch Pimen.**

Archpriest **Vitaliy Ksenofontovich Karvovsky**, the oldest cleric of the Simferopol Diocese, passed away on September 11, 1983.

He was born on April 26, 1896, in Izyaslav (now in the Khmelitski Region), into a priest's family. Finished the Kremenets Theological School, and in 1918—the Volhynia Theological Seminary. In 1920, he was ordained deacon, and later presbyter, and served in the parishes of the Volyn Diocese, combining his ministry with missionary work.

In 1952 he was transferred to the Simferopol Diocese. From 1971 to 1978, when he was superannuated, he served in the Simferopol Church of All Saints.

For his blameless and zealous service of the Church of Christ, Archpriest Vitaliy Karvovsky was awarded many ecclesiastical awards. In 1962, His Beatitude Metropolitan Ioann of Prague and All Czechoslovakia awarded him the Order of Sts. Cyril and Methodius, Equal to the Apostles, 4th Class. In 1977, His Holiness Patriarch Pimen awarded him the Order of St. Vladimir, 3rd Class.



Archpriest **Petr Ivanovich Belavsky**, honorary rector of the Church of the Protecting Veil in the village of Marienburg, Leningrad Region, the oldest cleric of the diocese, passed away on March 30, 1983.

He was born on December 31, 1892, in the village of Taitsy, St. Petersburg Gubernia, into a family of Archpriest Ioann Belavsky. For 38 years Father Ioann served in the Church of St. Aleksandr Nevsky in the village of Aleksandrovka, near Taitsy, where his own father had served as a priest for more than half a century.

In 1920, Petr Belavsky was ordained deacon, and in 1922—presbyter; up to 1929 he served in the church of his native village. From 1945 he served in Gatchina in the Cathedral of St. Paul, which was restored after the war with his help. In 1952, with the blessing of Metropolitan Grigoriy of Leningrad and Novgorod (Chukov, † 1955), he helped to restore the church in the village of Elizavetino, Leningrad Region.

For his lengthy service of the Church of Christ, he was awarded many ecclesiastical awards, including the Order of St. Vladimir, 2nd Class, and the Order of St. Sergiy of Radonezh, 2nd Class.

Archpriest **Nikolai Kharitonov**, Rector of the Riga Church of St. Michael the Archangel, Superintendent Dean of the Valmiera Church District, Riga Diocese, passed away on July 10, 1983.

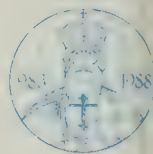
He was born on August 4, 1915, in Rezekne, into an office worker's family. In 1943 he was ordained deacon, and later presbyter, and served in various churches of the Riga Diocese, conscientiously working for the restoration of parochial life which was destroyed during the war.

Knowledge of Lettish made it possible for him to serve in the Orthodox Latvian parishes and to preach the Word of God in the native language of the parishioners.

By his devoted ministry, zealous preaching, and irreproachable life, Father Nikolai won the love of the Orthodox believers in Riga.

Archpriest **Iakov Averkievich Boichenko**, superannuated cleric of the Voroshilovgrad Diocese, passed away on April 23, 1983.

He was born on April 1, 1896, in Kharkov Gubernia, into a psalm-reader's family. In 1942, he was ordained presbyter to serve in the Church of St. Nicholas in the town of Lisichansk, Voroshilovgrad Diocese. Under Father Iakov the Church of St. Nicholas, destroyed during the Great Patriotic War, was restored and put into exemplary order. For his zealous service of the Church of Christ, Father Iakov Boichenko was awarded in 1966 an ornate cross, and in 1970 the mitre.



Homily by St. Dimitriy of Rostov

(About Not Judging Anyone, but Seeing One's Own Sins)

Judge not, that ye be not judged, the Lord said. *For with what judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again* (Mt. 7. 1-2). Judge not in any way, and take not the Lord's office upon thyself, for there is only One Judge—God, Who has the power to judge the living and the dead. But thou, being an earthly man, look at thyself, pay attention to thyself, for thou too hast things for which thou shouldest be judged.... God, Who created everything, will judge all, but thou, subdue thyself.

Judge not if thou wantest not to be judged. Even if thou art most perfect, judge not another; if thou dost judge, then thou wilt be subject to the judgement due the sinner. If thou art chaste, but judges one who is unchaste, thou art no better than he. Even if thou hast not sinned even in little things, but judges another with hatred for sinning, thou committest an evil just as the sinner, and even more than he for taking upon thyself God's office.

Do not look upon the sins of others, but see thine own evil for thou shalt be tried only for thine own sins and not for those of others. There is no need for thee to try others, to judge how they live, how they sin. But pay attention to thyself, see if thou pleases God, whether thou imitatest the saints, followest in their steps; whether thy deeds are pleasing to God. A man who judges others is like a sly mirror which reflects in itself others, but does not see itself.... Thus too one who judges others observes everyone, how they eat, how they drink and how they sin, sees all, but himself he does not see. If someone commits a small transgression, he con-

siders it a big sin; if he himself commits a big sin he thinks it is nothing and because he does not want anyone to know of his sin, and wants to keep everyone silent and not look at him, he begins to slander, condemn and calumniate everyone.

Do not judge and do not wonder at human sinfulness, but marvel if thou seest anyone able to escape the Enemy's snares and keep his purity before God *because... the devil, as a roaring lion walketh about, seeking whom he may devour* (1 Pet. 5. 8), endeavouring and planning for human perdition as he wants none to escape his snares. And so remember thy sins for though thou dost not wish it thou sinnest much and what thou hatest thou willingly doest voluntarily or involuntarily thou becomest the captive of sin, voluntarily or involuntarily thou committest crime.

Who is free of sin? Is there anyone who is guiltless of trespasses? Is there anyone who can keep from sinning at least one day in his life? Because it says: *I was shapen in iniquity; and in sin did my mother conceive me* (Ps. 51. 5). If not one sin then another, if not a big sin then a small sin, we all sin alike, we all transgress, we are all sinners, we are all weak, we are all inclined to sin; we are all in need of God's mercy, of His love for mankind. *For in thy [Lord's] sight shall no man living be justified.* (Ps. 143. 2), says the Prophet David.

Because of this do not judge a sinner, do not take upon thyself God's judgement, for in what Christ has left to Himself do not be His opponent. Even

thou seest with thine own eyes some-
one sinning do not revile him, do not
judge him in thy pride lest thou thyself
suffer for it; for he that judges anyone
for anything will inevitably suffer for it.
But mercifully cover up his sin and
silently, if thou art able, rectify his of-
fence. If thou canst not, then in silence
judge thyself, for thou hast enough evil
deeds of thine own without looking at
the sins of others.

*And why beholdest thou the mote
that is in thy brother's eye, but consid-
erest not the beam that is in thine own
eye?* (Mt. 7. 3), said the Lord. Thou
seest the sins of others, but thine own
thou disdainest. And so judge not any-
one and thou wilt not be judged like the
Pharisee. Do not speak as the Pharisee
who in his blindness said: *God, I thank
Thee, that I am not as other men are,
hypocrites, unjust, adulterers, or even
as this publican* (Lk. 18, 11); because
for this the one he had condemned was
justified while he, who judged, was con-
demned for his pride. Do not imagine
that all are sinners and that thou alone
art righteous; that all are evil and thou
alone art good. Do not judge others but
thyself; do not reproach others, but con-
sider thyself the worst of all, for thou
knowest none so well as thyself; thou
canst not know the sins of others as
well as thine own failings.

If thou shouldst meet a very wicked
man, do not judge him, neither con-
sider that he deserves to be tormented,
but leave to God what is unknown to
men. God knows of it as the Creator of
all, it is in His power... for He is God
almighty. Recall how the Angel brought
to the starets a soul and asked
him where he would order the soul to be
sent, for he had condemned it in his

thoughts, as it says in the Patericon.*

Do not contend with or envy a sinner;
and do not be consoled by someone's
sin, but be merciful and compassionate
towards the sinner. If thou canst give
him a helping hand, help him to rise.
If thou canst not, at least pray for him.
For it is not something great that a
sinner acquires, and nothing glorious
that a transgressor receives; it is not a
gain, but greater vanity; not consolati-
on and joy, but grief and sadness. If
one tastes sin, one must also taste sor-
row, here or hereafter, it cannot be oth-
erwise.

Do not rejoice at the fall of thy neigh-
bour, but rather weep and lament,
counting his fall as thine own, for it is
commanded that one must love one's
neighbour as one's self. *Rejoice not
when thine enemy falleth, and let not
thine heart be glad when he stumbleth*
(Prov. 24. 17), says Solomon. Do not be
comforted by the sin of another, then
the demons and men will not rejoice at
thy sin, for there is little joy in sin, but
rather sorrow and fear for thyself. Be-
cause demons only rejoice when sinners
are destroyed, for they themselves are
everlastingly ruined. A man should re-
joice at the salvation of man, then he
himself will be saved and receive God's
mercy now and on the Day of Judge-
ment. Amen.

Excerpt from the book **Spiritual Alphabet**,
part 1, chap. 6, Printed from: **Works of Our Holy
Father St. Dimitriy of Rostov**. St. Petersburg,
published by P. P. Soikin (pp. 1043-1045.)

* Abba St. Dorotheus tells us of a starets who
condemned one of his monks. The monk died
soon after. An Angel appeared to the starets
with the soul of the deceased and asked him
where he wished the soul of the deceased to be
sent—to Heaven or to Hell. The question of
the Angel frightened the starets and he repented
of his sin of condemnation—*Ed.*

"Lord, Now Lettest Thou Thy Servant Depart"

In the Name of the Father, and of the Son, and of the Holy Spirit.

Today, beloved brothers and sisters, we have gathered in this holy temple in order to celebrate together with the Church the Feast of the Presentation of the Lord in the Temple. Among the numerous canticles of this feast there is one which is usually known to every Christian and which is received with special warmth of heart by each. It is the hymn of Righteous Simeon the Receiver of God: *Lord, now lettest thou thy servant depart in peace, according to thy word.* When the Holy Church reads or sings this canticle many pray fervently, some on their knees, with great concentration of mind and deep feeling in their hearts.

Why is this canticle so dear to every Christian? Because, dear brothers and sisters, each of us traverses one or another path in life, the duration of which has not been given to any to know or to measure.

Some are at the dawn of life and they see everything in a rosy light. However, this short and joyous fragment of Time soon passes and man finds himself in that period of life known as middle age, which is a time of conscious life, a time filled with enticements and temptations and every conceivable sin. At this time, a man consciously chooses for himself one or another path. It may be a path of sin and vice, or it may be the most difficult path which he traverses to his own salvation and eternal righteousness. At this period, the Holy Church admonishes man and calls him to spiritual perfection, to a righteous life.

But this period also passes and then comes the eve of human life. This is a very responsible time and we become aware that sooner or later, perhaps suddenly, perhaps through a grave illness or an ailment, death inevitably comes to us. But no one knows of the time. At this period a Christian is taught by the Church to pray fervently. The Church

helps a man at this, sometimes very difficult, period—old age. And man prays fervently and asks the Lord to make it peaceful, devoid of illness and sorrow.

So it was with Righteous Simeon the Receiver of God who, on the threshold of the Jerusalem Temple, met the Divine Infant Christ. Righteous Simeon was told from on high that he would not die until he had seen the Coming Christ. And at last he saw Him. He was drawn to the Temple by an unusual power. When he, a very old man, came he received into his arms the Divine Infant Christ. And then it was that he said: *Lord, now lettest thou thy servant depart in peace, according to thy word.*

The time had come for him to die and he expected his death to be peaceful. *For mine eyes have seen thy salvation, which thou hast prepared before the face of all the people,* Righteous Simeon goes on to say. He perceived this salvation in the Divine Infant Christ Himself for all else he had perceived through Holy Scripture, as we would say today, through speculation.

You and I, dear brothers and sisters, are far more fortunate than Righteous Simeon, because we have not only seen salvation, but possess it, for salvation is within us. This takes place when we, with deep faith and fear of God, receive Holy Communion which brings us salvation, creates it within us. For it says in Holy Scripture that one who partakes of the Holy Mysteries of Christ worthily, unites with our Saviour and Lord.

We shall see much which is salvific for us in our lives. And we do not only see this salvation, but it enters into us and abides in us.

The Holy Spirit, Whom we receive at Baptism, is our salvation. The possibility to be cleansed fully from sins and vices through the Sacrament of Penance is also our salvation. It is salvation which permits us to approach the Cup with the Holy Communion. There is too a Sacrament which blesses the matrimonial life of man, when he, together

Delivered by Patriarch Pimen on February 14, 1983, during All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

with the Church, prays for a happy and prosperous married life. In the Holy Church there is the Sacrament of Holy Communion which is administered when a man is gravely ill.

Therefore we, I repeat, are more fortunate than Righteous Simeon the Receiver of God, because he only saw salvation while we, not only see, but know that we are being united with Christ the Saviour Himself and that His salvation is amongst us.

Dear brothers and sisters, we must pay attention to the canticles sung by the Holy Church at All-Night Vigil. We should study the introductions to the 9th Cantic. By delving into their meaning, we shall see how the child-loving Mother Church calls us to our salvation, to spiritual perfection. If we are unable to do so, she turns to the Mother of God, to our Lord and Saviour, to send us salvation. "O Virgin Mother of God, the Hope of Christians, protect, look down upon us and save us, who trust in Thee". Such inspiring words and how easy it is to pray in these words! How much poetry and spiritual beauty are contained in these introductions to the canticles! "O Immaculate

Dove, Most Pure Lamb of God; Lamb and Shepherd Thou bringest to the Church..."

Here is a petition to the Mother of God for Her intercession: "O Virgin Mary, illumine our souls darkened with frightful worldly delights." To the Saviour and Lord Himself: "O Christ, Thou King of Kings, grant me warm tears and with these tears I shall wash my soul which has fallen into sin and which evil has destroyed." There are many instructive elements in the introductions to the 9th Cantic. It is not by chance that the Church offers them to us, especially to those who have reached the eve of life, making our prayer easy, calling upon us to perceive our sinfulness, teaching us, if we are unable to do so by ourselves, to live a Christian life worthy of the name.

Dear brothers and sisters, on this great feast day let us not only glorify the Blessed Virgin Mary, but turn to Her in heartfelt prayer and ask her to deliver us from our sins and vices. And let us receive in faith into our hearts these canticles, which the Holy Church offers us, especially those of us who are in the eve of life. Amen.

The Presentation of the Lord in the Temple

The Holy Gospel offers to us today two saints—Simeon and Anna. It says of Simeon that he had a revelation *that he should not see death, before he had seen the Lord's Christ* (Lk. 2. 26). Consequently, we may assume that he lived longer than is natural for a human being.

Simeon in his extreme old age was still able to come to the Temple and to receive Christ the Lord into his arms and offer Him as a Most Holy Sacrifice to the Most High and with a prophetic spirit to say of Him that He would be *set for the fall and rising again of many* (Lk. 2. 34); then in spiritual boldness he said that he could now die happily: *for mine eyes have seen thy salvation* (Lk. 2. 29). And Anna also, of an old age and in like spiritual boldness, prophesied of Him to all

them that looked for redemption in Jerusalem (Lk. 2. 38).

Here you see two very old people, moreover, that these extremely old people are still hale and hearty both in body and spirit. Why is it that they passed the limits prescribed by the Prophet David who says that if men live *four-score years, yet is their strength labour and sorrow* (Ps. 90. 10)? Why is this? I would say, that it is first of all a consequence of their younger years; that is to say, when they were young they led a life of sobriety, abstention, chastity, and did not indulge their passions. The Prophet David asks: *Wherewith shall a young man cleanse his way?* That is to say, how can a young man live an ordered life while he is young? He answers: *By taking heed thereto according to thy word* (Ps. 119. 9), that is to say, by fulfilling the commandments of the Lord exactly.

Delivered on February 2, 1804, at the Trinity-St. Sergiy Lavra.

Therefore, Christians, take note and keep close to your hearts the fact that if you want to live long, have a healthy old age and die peacefully, you must be careful, when you are young, take care diligently. Guard your youthful years from idleness, incontinence, drunkenness and gluttony, then you will live many years and on your deathbed you will not be in agony or be tormented by disease; you will die without illness, calmly and peacefully. You will die like a ripe apple which, when it is completely ripened, comes off without effort from the stem and falls off by itself quietly and sweetly, causing grief to none; moreover its sweet taste gives pleasure to one who eats it.

Life is shortened and illness comes from youthful years being spent carelessly.

I think you have seen many examples to justify my words, to show that they are true. Some die after a long life very peacefully and piously, while others die suffering from various diseases, in such torment that those seeing them are filled with pity and fear. Why is this? Because, when they were young, they were incontinent and self-willed and did not observe God's commandments. They may consider themselves lucky if the Merciful God will accept these temporary sufferings and torments on their deathbed in lieu of their future eternal punishment for leading an evil and impious life.

It is not enough, while you are young, to want to be abstemious and suppress your passions which disorder your body and soul. It is not enough, for who would not want this? All want this, for who would want to be one's own enemy? All want it, but not all want it completely or they want, but cannot do it. What is necessary then? Regard Simeon and Anna: what does the Word of God say about them? About Simeon it says: that he *was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him* (Lk. 2. 25); and about Anna that she *departed not from the temple, but served God with fastings and prayers night and day* (Lk. 2. 37). Thus you see the roots which produced the beautiful flowers and the life-giving fruits.

Can a righteous and pious man not



Metropolitan PLATON Levshin

be abstemious and chaste, and thereby not control his passions? If someone from his youth right up to the age of eighty four served God by fasting and prayer, night and day, could his pure spirit be otherwise than at peace? Prayers purify the spirit, while abstention and fasting destroy the currents of disease.

Do you wish in your youth to have peace of soul and health of body and through them to earn a long life and a tranquil death? Then imitate Sts. Simeon and Anna, be righteous and pious as Simeon and the Holy Spirit will be upon you and cleanse your soul and body. Imitate Anna: do not depart from the church and serve God with prayer and fasting, night and day.

But the slothful and those living according to worldly laws will say that this is impossible, and indeed, we are all bound by various obligations of everyday life—supporting the home, the children and other duties. However, did not Simeon and Anna also live in this world? Were they not bound by similar obligations? None the less nothing prevented them from being righteous and pious, to go to church and serve God with fasting and prayer, night and day. And how can these be hindrances? Whatever your occupation, abstention and fasting cannot hinder you from ac-

quiring piety, on the contrary, they help: whatever your work and at whatever hour, offering prayers to God in thought and spirit eases your work and makes it more successful. If you cannot go to church then make of your heart an altar, light upon it candles of un-hypocritical faith, cense it with incense of virtues so that its smoke-reaches up to Heaven, and be yourself the priest and the offering. *For the grace of our Lord Jesus Christ has made us kings and priests* (Rev. 1. 6): kings—to dominate over the legions of passions, and priests—because we can be, according to St. Peter, *an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ* (1 Pet. 2. 5).

To what heights you have been raised, O Christian! If, as St. Paul says, you are *no more a servant, but a son* (Gal. 4. 7), have you not freedom as a son to approach at any time and in full confidence your Father, Who adopted you, and the altar of His grace? But because you are possessed by fear, you are not a son, but a slave; a slave of passions and not the servant of God. Act not by right of slavery, but by right of sonship, with a free spirit.

For this, however, another quality is necessary, as it was said of Simeon, he was not only righteous and pious, he also yearned for *the consolation of Israel*. What is this *consolation of Israel*?

It is the mercy of God given to us through His Incarnation, Passion and Death in our flesh. However hard we work, however much we fast, and however much we pray, we cannot become perfectly righteous by ourselves. Passions lead us astray at every hour and even our best deeds are spoiled by bad intentions. The world, the flesh, and the devil, imperceptibly catch us in the snares set by them everywhere. *For a just man falleth seven times* (Prov. 24. 16) a day. *And if the righteous scarcely be saved where shall the ungodly and the sinner appear?* (1 Pet. 4. 18).

Thus, let us too await with Simeon and Anna *the consolation of Israel*, let us await with faith and love. Let us turn to God's mercy and repent. He will accept our repentance, but not by virtue of our contrition, for it is weak; not by virtue of our good deeds, for they are imperfect; not by virtue of our satisfaction, for it is insufficient; but by virtue of the Great Sacrifice made on the Cross, which, by its great power, disarmed for us God's Justice and gave us the whole wealth of our Lord's goodness in Heaven, on Earth and in the nether world. Amen.

Metropolitan PLATON Levshin (†1812)
Abridged. Taken from **Complete Collection of Works by Metropolitan Platon**. Vol. 1, pp. 597-600).



PEACE MOVEMENT

CHURCH FOR SOCIETY

The 40th Anniversary of the Victory on the Volga

Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, paid a visit to Volgograd from November 11 to 14 with the blessing of His Holiness Patriarch Pimen.

On November 12 and 13, he officiated at All-Night Vigil and celebrated Divine Liturgy together with Archbishop Pimen of Saratov and Volgograd and Archbishop German of Tula and Belev in the Cathedral Church of the Kazan Icon of the Mother of God. After the Liturgy, there was a thanksgiving moleben to mark the 40th anniversary of the historic victory on the Volga [Battle of Stalingrad]. Metropolitan Aleksiy delivered a sermon and conveyed to the Volgograd faithful the primatial blessing and greetings on the occasion from His Holiness the Patriarch. He also congratulated Archbishop Pimen of Saratov and Volgograd on his 60th birthday.

Speaking on behalf of the Volgograd believers, Vladyka Pimen expressed cordial gratitude to His Holiness the Patriarch for his greetings on the occasion of the 40th anniversary of the historic victory. He also thanked Metropolitan Aleksiy for visiting Volgograd and officiating at the divine services.

On November 12, there was a big reception attended by Metropolitan Aleksiy, Archbishop German, superintendent deans and rectors of churches in and around Volgograd. Among the guests were V. E. Maslyayev, a People's Architect of the USSR and Chairman of the Volgograd Regional Peace Committee, and G. M. Kovalyova, the committee secretary.

Metropolitan Aleksiy presented Archbishop Pimen with the Order of St. Sergiy of Radonezh, 2nd Class, awarded to him by His Holiness the Patriarch on his 60th birthday. V. E. Maslyayev pre-

sented Archbishop Pimen with a citation of the Soviet Peace Committee and a memorial medal. He congratulated Vladyka Pimen warmly on his birthday.

In a big speech made at the reception, Metropolitan Aleksiy outlined the general tasks facing the Russian Orthodox Church.

On November 11, Metropolitan Aleksiy, Archbishops Pimen and German, accompanied by the clergy of the Saratov Diocese, laid a wreath at the monument to the war heroes in the centre of Volgograd.

That same day, Metropolitan Aleksiy and Archbishops Pimen and German were received by A. S. Malchenko, Vice-Chairman of the Volgograd Regional Executive Council. Present at the meeting were V. E. Maslyayev, L. Ya. Pakhomova, Secretary of the Executive Council and Chairman of the Commission of the Assistance to the Soviet Peace Fund, and G. M. Kovalyova.

On November 11, Metropolitan Aleksiy and Archbishops Pimen and German visited the St. Nicholas Church in Volgograd where they were welcomed by the rector, Archpriest Anatoliy Nazarenko, the members of the clergy and of the church council and the parishioners. Metropolitan Aleksiy greeted the congregation.

On November 12, Metropolitan Aleksiy accompanied by Archbishops Pimen and German and numerous members of the diocesan clergy visited the war memorial on Mamai Kurgan, where they offered up prayers and laid a wreath.

During his stay in Volgograd, Metropolitan Aleksiy saw the sights and had numerous meetings with the parish clergy and members of church councils.

Archpriest VSEVOLOD VASILTSEV

Freedom and the Right of Self-Determination to Grenada

Christians and Churches demand immediate restoration of the independence, sovereignty and territorial integrity of Grenada, immediate withdrawal of the interventionist army and unconditional observance of the international law in accordance with the United Nations Charter.

STATEMENT OF THE LEADERSHIP OF THE CHRISTIAN PEACE CONFERENCE

Millions of people throughout the world are witnessing with ever growing concern the sharp deterioration of the international situation. And now the attack against Grenada. The USA, one of the greatest military powers in the world, has resorted to violence to occupy one of the smallest and most defenceless states on Earth, the Island of Grenada, and did it, in violation of international law, without the least provocation, seeking to realize its cynical policy of stopping the process of liberation and struggle for justice, especially in Latin America and the Caribbean, and in other parts of the world as well. The danger is extremely actual that another "Vietnam war" will break out, this time in Central America, which "is caught up in the agonizing struggle to recast the foundations of its peoples' life" and which has to struggle day by day for life in the face of death, as was stated last August at the 6th Assembly of the WCC in Vancouver.

The CPC reiterates and reaffirms its point of view that peace and liberation are inseparable. That is why it condemns this intervention by the US government with sadness and indignation. And it is with ever greater concern that it looks at Nicaragua. Will the notorious Rapid Deployment Forces deprive this young republic of its freedom and independence tomorrow? Will they invade El Salvador as they invaded Lebanon yesterday?

Bishop Dr. Karoly TOTH, President

Prof. Dr. Lubomir MIREJOVSKÝ,
General Secretary

Dr. FILARET, Metropolitan of Kiev and Galich,
Chairman of the Continuation Committee

Under the Damocles' sword of nuclear catastrophe, this invasion by the USA, which has trampled upon the right of nations to self-determination, territorial integrity and independence, sweeping away all the civilized norms of coexistence in order to seek shamelessly one's own interests, constitutes a serious threat to peace in the world.

The unprecedented nuclear armaments and the threat to nations through aggression and intervention belong to one and the same global conception of the military-industrial complex which thirsts for the success of its policy of force and superiority and is ready to seek it at any price.

This must be stopped! The Christian Peace Conference urges all Christians and Churches to demand an immediate withdrawal of the interventionists from Grenada, to draw the attention of the Christian public in their countries to the growing aggressiveness of imperialism and to the peril of war which grows day by day and to come out together with all peace-loving forces to put an end to the new cold war which in Grenada has already grown into a hot war which can lead to the destruction of all humanity.

Together with all peace organizations the CPC supports the struggle of Latin American and Caribbean countries for liberation, justice and peace.

But the meek shall inherit the earth, and shall delight themselves in the abundance of peace (Ps. 37. 11).

The Second International Conference—Dialogue on Disarmament and Detente

The Second International Conference—Dialogue on Disarmament and Detente took place from November 14 to 17, 1983, in Vienna. Over 400 people from 60 countries participated.

Metropolitan Yuvenaliy of Krutitsy and Kolomna was a member of the Soviet delegation which was headed by Academician V. G. Afanasiev, Chairman of the Soviet Liaison Committee of Peace Forces and editor-in-chief of the newspaper *Pravda*. His Eminence presided at the religious meeting which was held within the framework of the conference and took part in the ecumenical service which was held in St. Mary's Church at Hitzing to which participants in the dialogue were invited.

Metropolitan Yuvenaliy also attended the meeting of Soviet, US and Canadian delegations.

VIENNA INITIATIVE: NUCLEAR WAR CAN AND MUST BE AVERTED

At this critical moment when the danger of nuclear war is greater than ever before, we appeal to the reason and conscience of governments, parliaments, political parties, non-governmental organizations and movements throughout the world: Urgent actions are needed to avert nuclear war!

Humanity can be destroyed within hours, even minutes. In a nuclear war, wherever started, there will be no conquerors.

The deployment in Western Europe of new nuclear medium-range missiles, which has been officially announced these days, constitutes a grave danger which can lead to a world catastrophe.

Those who are seeking at whatever cost to deploy this first-strike weapon or to receive it on their own land are acting against the interests and the expressed will of peoples of their own countries and throughout the world.

The deployment of this new deadly weapon should be seen as a vivid expression of the global militaristic and adventuristic policy manifested in the acts of aggression and military inter-

vention in Central America, the Caribbean, the Middle East, the Indian Ocean and the Far East.

It is still possible today to prevent this development which can lead to tragic consequences. The powerful mass anti-war movement, the movement for peace, is expanding in all countries. These actions have already made a great impact on world public opinion and have been reflected in the decisions of the United Nations.

Today, therefore, we should especially intensify all our efforts and actions in order to achieve our common goal.

Tomorrow it may be too late!

No—to deployment, Yes—to the continuation of talks!

We demand immediate freeze on all nuclear arsenals.

No—to nuclear weapons in the West and East, No—to nuclear weapons anywhere in the world!

No—to aggression and intervention,

No—to the policy of confrontation!

Yes—to peace, disarmament and detente!

Participants in the Second Vienna Dialogue
November 17, 1983

FINAL COMMUNIQUE

The Second International Conference—Dialogue for Disarmament and Detente was held in Vienna, Austria, from November 14 to 17, 1983.

The Second Vienna Dialogue was attended by delegates who are members of various political parties, national

and international peace organizations and anti-war movements, trade unions, youth, women's, religious and other organizations as well as members of parliament and other state elected bodies, scientists, physicians, educationalists,



The participants in the plenary session on the opening day of the Second International Conference—Dialogue on Disarmament and Defente, on November 14, 1983, in Vienna. Metropolitan Yuvenaliy of Krutitsy and Kolomna—extreme left

military men and journalists from 60 countries of the world.

Representatives of the United Nations and its related agencies also took part in the work of the conference.

At the opening session, the participants warmly welcomed wishes of success to the Second Vienna Dialogue from the UN Secretary-General, the greetings of the Vice-Mayor of Vienna, as well as a number of other messages.

In an atmosphere of open and frank dialogue, the participants discussed a wide range of important and topical issues of the present international situation on the solution of which the future of humanity largely depends.

In the opinion of all the participants the greatest danger to peace in Europe and throughout the world arises today from the deployment of new medium-range missiles, first-strike weapons, in a number of countries of Western Europe.

It was with great indignation that the participants in the Second Vienna Dia-

logue learned that the first Tomahawk Cruise missiles had been brought to Great Britain.

These acts were assessed as criminal disregard for the vital interests of peoples in Europe and all over the world fraught with serious consequences to our planet.

The participants in the Second Vienna Dialogue were unanimous on the need for the broadest mobilization for the prevention of further deployment of medium-range nuclear missiles in Western Europe, for the removal of the new missiles already deployed, for the continuation of constructive and, most important, productive talks for turning Europe into a continent free of nuclear weapons.

A special document, entitled the Vienna Initiative, on this most urgent problem of our time, addressed to governments, parliaments, political parties and world public opinion, was adopted by the participants at the Second Vienna Dialogue.

It was particularly stressed in the course of the dialogue that the current developments in Europe were closely linked with the global strategy of militarism, displayed in other parts of the world in the form of cynical and unprovoked acts of aggression against sovereign and independent states, in the suppression of the right of nations to independent development, in waging declared and undeclared wars, in sabre-rattling and in various sanctions and economic blockades.

What happened to Grenada today may happen to Nicaragua tomorrow, or to any independent country of Central America.

The conflicts being continuously incited from outside in Lebanon, all over the Middle East, Eastern Mediterranean, in Southern Africa, in the Indian Ocean region and in the Far East may, at any moment, lead to a world catastrophe.

Enormous manpower and material resources are being wasted in a build-up of nuclear and other weapons of mass destruction. The participants noted that this was all being done against the will of the peoples who were demanding an immediate freeze of nuclear arsenals, a complete ban on nuclear tests, a return to detente, cooperation, mutual confidence, and to the establishment of a new international economic order.

The participants consider it necessary to do everything to intensify joint and parallel actions to achieve these goals. Today public opinion, reflected in the mass actions taken by the anti-war and peace movements as well as non-governmental organizations, constitutes an important force which the governments and all political decision-makers cannot ignore.

There was a constructive exchange of information among the participants on the types of activity to safeguard peace carried on in various countries. Despite certain differences in assessment of and approach to some important problems of our time, revealed in the course of debates, the participants in the Second Vienna Dialogue were unanimous in deeming it necessary today to put these differences aside and act to avert nuclear war, which might be the last war in history.

However complex the present international situation may be, it is necessary to continue and develop cooperation of political and public organizations and movements to remove the constant threat of a nuclear catastrophe facing humanity.

The participants believe that new opportunities and effective ways of achieving these goals are opening up for world public opinion within the World Disarmament Campaign of the United Nations. The participants were unanimous in extending their full support to this campaign.

The participants also unanimously supported the UN decision to proclaim 1986 the International Year of Peace and approved the establishment of special national committees to prepare for the Year of Peace. The participants expressed their readiness to take a direct part in the implementation of its goals and objectives and, in particular, in preparing and holding in 1986 in Geneva a broad and representative conference of public organizations and anti-war movements proposed by non-governmental organizations last September. Considerable interest was shown in the International Youth Year, in actions within the final period of the UN International Women's Decade, particularly the conference to be held in Nairobi in 1985.

Support was also extended to the Non-Aligned Movement initiatives for disarmament and development.

It was also deemed necessary to pay greater attention to education for peace and disarmament, to the exposure of war propaganda and to other problems of interest to the world public.

All the participants in the Vienna conference considered it important to continue and broaden the dialogue and cooperation among political forces of different political orientation within the International Liaison Forum of Peace Forces which is marking its 10th anniversary this year [1983]. In the opinion of the participants in the Vienna meeting one of the next dialogues on a public level should be devoted to the support of the goals of the conference on confidence-building measures, security and disarmament in Europe opening in



ST. KIRILL OF NOVOE OZERO

Late 17th-century icon

Св. Трифон Мсч.



ST. TRYPHON THE MARTYR

(Feast day, February 1/14)

Kontakion to St. Tryphon the Martyr. Tone 8.

O thou, most glorious, hast destroyed polytheism with the power of the Holy Trinity granted thee. With honour in Christ thou hast overcome, in Christ the Saviour, thy tormentors and hast won the crown of martyrdom and received the gift of divine healing as one invincible



His Beatitude Egishe Dardarian, the Armenian Patriarch of Jerusalem, being received by His Holiness Patriarch Pimen on November 22, 1983



August 10, 1983, the Feast of the Smolensk Icon of the Mother of God "Hodegetria". Metropolitan Aleksey of Tallinn and Estonia, Archbishops—Feodosiy of Smolensk and Vyazma and Viktorin of Vilna and Lithuania, the guests and clergy of the Smolensk Diocese at the entrance to the Dormition Cathedral Church in Smolensk



His Eminence Metropolitan Theodosius of All Japan, the Archbishop of Tokyo, being received by His Holiness Patriarch Pimen on May 26, 1983



October 16, 1983, Prague. ČSSR. Celebrations in honour of the 70th birthday of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia. His Beatitude Metropolitan Dorotej delivering a sermon in the Cathedral Church of Sts. Cyril and Methodius



Metropolitan Antoni of Leningrad and Novgorod after divine service in the Trinity Cathedral of the Russian Orthodox Mission in Jerusalem on June 27, 1983, Holy Trinity Day



Pilgrims from the Russian Orthodox Church led by Metropolitan Antoni of Leningrad and Novgorod at the entrance to the Museum of Ecclesiastical Art in Nicosia (Orthodox Church of Cyprus) on July 4, 1983



November 25, 1983. Celebrations of the 60th anniversary of the Sofia Theological Academy of St. Kliment of Ohrid. Right to left: His Holiness Patriarch Maksim of Bulgaria, Archbishop Kirill of Vyborg. Metropolitan Kallinik of Vratsa delivering an address of greeting



November 24, 1983, Sofia. Delegations of the Russian and Romanian Orthodox Churches at the audience with His Holiness Patriarch Maksim of Bulgaria



November 11, 1983. Metropolitan Aleksey of Tallinn and Estonia and Archbishops—Pimen of Saratov and Volgograd and German of Tula and Belev with the clergy of the Diocese of Saratov and Volgograd laying a wreath at the memorial to the fallen heroes in Volgograd



Metropolitan Aleksey of Tallinn and Estonia, Archbishops — Pimen of Saratov and Volgograd and German of Tula and Belev, assisted by the clergy, leading the Lity for the Dead in the Cathedral of the Kazan Icon of the Mother of God in Volgograd on November 13, 1983, in commemoration of the warriors who fell for their Motherland



ST. DIMITRIY THE METROPOLITAN OF ROSTOV

Portrait-icon of the 18th century

Stockholm in January 1984. Another dialogue may be devoted to the role and contribution of the United Nations to the cause of averting nuclear war and to disarmament.

All the participants in the world conference highly appreciated the spirit of cooperation and mutual understanding that prevailed in its five dialogue commissions and 10 special-interest groups.

MEETING OF RELIGIOUS FIGURES—PARTICIPANTS IN THE VIENNA DIALOGUE

The meeting of religious figures on November 16, 1983, was attended by 18 participants in the dialogue from Austria, Canada, Czechoslovakia, Denmark, the GDR, Hungary, Madagascar, Poland, Portugal, the USA and the USSR. They represented Christian Churches and international and religious peace organizations. Their participation in the Second Vienna Dialogue was a logical continuation of the coordination and cooperation between religious figures and men of good will in the anti-war movement.

In an open and fraternal discussion the participants expressed their deep concern regarding the fact that the deployment of nuclear cruise missiles had started in Great Britain. They expressed their solidarity with the participants in the campaign for nuclear disarmament, with women in Greenham Common, and with all the opponents of the arms race in Great Britain and throughout the world. With heartfelt pain they heard the news of the campaign of slander and persecution against these champions of peace, our dearly beloved brothers and sisters, whom the participants remember at this critical moment and for whom they are praying. From this lofty rostrum, the religious figures want to address all believers, adherents of major religions, with assurances of their readiness to intensify their common efforts for peace and life on Earth.

They also declare their full readiness to cooperate in this field with non-re-

ligious organizations and movements who are seeking to prevent the deployment of nuclear weapons in Europe, who are struggling for peace and disarmament.

The religious figures, meeting within the framework of the Second Vienna Dialogue, welcome and support the recent statements of such international Christian organizations as the World Council of Churches, the Christian Peace Conference, and the Conference of European Churches, which have declared the production, development and use of nuclear weapons a crime against humanity, and have condemned them from the point of view of theology and morality.

The religious figures participating in the dialogue spoke about the Catholic Church all over the world, especially about her national conferences which have recently intensified their peace activity. In analyzing the international situation, they saw in the conventional arms race and especially in the nuclear arms race, a threat not only to Europe, but to the whole world. In the spirit of Christian solidarity they remembered the suffering peoples of the Middle East, Nicaragua and Grenada, as well as the neighbouring countries of South Africa, facing the danger of war.

The religious figures expressed their readiness to seek peace and disarmament by every available means—prayers, education for peace, sermons, pastoral message and open letters.

SYMPOSIUM "CHRISTIANS' RESPONSIBILITY FOR PEACE AND SECURITY IN EUROPE"

A Russian Orthodox Church delegation was in Warsaw, Poland, from September 7 to 12, 1983, to attend the international peace symposium, "Christians' Responsibility for Peace and Security in Europe", which was sponsored by the Christian Social Association of Poland. The delegation, led by Metropolitan Vladimir of Rostov and Novochoerkassk, included Archpriest Gennadiy Yablonsky, editor-in-chief of the journal *Stimme der Orthodoxie* (Central European Exarchate), and Protodeacon Vladimir Nazarkin of the Trinity-St. Sergiy Lavra, a staff member of the Department of External Church Relations.

The symposium participants, who represented the Orthodox, Roman Catholic and Protestant Churches, included bishops, priests, statesmen, scholars and activists of various Christian social organizations from twenty European countries.

The discussions were held at plenary sessions and in two commissions: "Cooperation for Peace and Against Armaments" and "Disarmament and Social Justice".

The participants adopted a statement expressing their concern about the intensification of the arms race, above all nuclear arms and their delivery systems.

"The implementation of plans to site new missiles with nuclear warheads in Western Europe," the statement says, "sharply increases the danger of a nuclear conflict; a conflict which will not be restricted to Europe, but turn into a universal disaster." The participants appealed to all Christians in Europe and throughout the world to "increase efforts for a nuclear arms limitation and for stepping up other actions to consolidate peace".

While in Poland, the Russian Orthodox Church delegation got acquainted with the religious and public life of the country.

On September 7, the delegation had a meeting with the leaders of the Christian Social Association—its chairman, deputy to the Sejm, and a member of

the PPR State Council, Kazimierz Morawski; his assistant, deputy to the Sejm, Zdyslaw Pilecki; the association's secretary, Roman Endrzejak, and a board member of the CSA, Janina Blaut, editor of the weekly *Za i przeciw* (For and Against).

Later in the day the delegation went sightseeing in Warsaw, they saw the Royal Castle, restored after World War II, and the Warsaw Ghetto memorial museum.

In the evening the Christian Social Association gave a dinner in honour of the Russian Orthodox Church delegation at its suburban villa. Among the guests were the leaders of the CSA, and representatives of the Polish Orthodox Church and of the Roman Catholic Church. Also present were Adam Lopatka, Chairman of the Committee for Religious Affairs of the PPR Council of Ministers, and Yu. F. Ryndin of the Soviet Embassy in Warsaw.

The Russian Orthodox Church delegation was accorded cordial hospitality by the Polish Orthodox Church. The delegates, accompanied by Bishop Jeremiah of Wroclaw and Stettin, were the guests of the Bialystok and Gdansk Diocese; they visited there the Dormition Church in Zabłudovo, the St. Nicholas Church in Michalovo, the Church of the Nativity of the Blessed Virgin in Gorodok and inspected the majestic church of the Holy Spirit under construction in Bialystok.

In the St. Nicholas Cathedral at Bialystok the Russian guests were cordially greeted by Bishop Savva of Bialystok and Gdansk in the presence of numerous believers. Later he gave a dinner in honour of the delegation at his residence. It was attended by the Director of the Department for Religious Affairs at Bialystok, Jerzy Orlacz.

On September 11, the members of the delegation took part in the celebration of Divine Liturgy which was led by the Primate of the Polish Orthodox Church, His Beatitude Metropolitan Vasilii of Warsaw and All Poland at the St. Mary Magdalene Orthodox Cathedral in War-

saw. His Beatitude was assisted by Bishop Jeremiah of Wroclaw and Stettin; Protopresbyter Afanasiy Semenyuk, dean of the cathedral; Archpriest Ioann Sazonov, Rector of the Warsaw Orthodox Seminary; Archpriest Rostyslaw Kozlowski, professor of theology; Father Henryk Paprocki, a seminary lecturer, and Protodeacon Wladimir Trusewicz. After the service, His Beatitude Metropolitan Vasiliy and Metropolitan Vladimir exchanged greetings. The Primate of the Polish Orthodox Church gave a dinner in honour of the delegation.

That same day, the members of the Russian Church delegation and other symposium participants visited the Catholic monastery in Niepokalanów and the Chopin Museum.

On September 9, there was a reception in honour of the participants in the inter-Christian peace forum at the magnificent royal summer palace in Wilanów. It was attended by the leaders of the Christian Social Association of Poland, prominent religious and public figures and statesmen of the republic. Among the guests were Roman Malinowski, Deputy Prime Minister of the PPR, Chairman of the Central Committee of the United People's Union of Poland; Adam Lopatka, Chairman of the Committee for Religious Affairs, and Józef Cyrankiewicz, Chairman of the National Peace Committee.

Metropolitan Vladimir of Rostov and

Novocherkassk, Archpriest Gennadiy Yablonsky and Protodeacon Vladimir Nazarkin as well as some other participants in the symposium were received by Kazimierz Olszowski, Minister of Foreign Affairs of the Polish People's Republic.

The Russian Orthodox Church delegation also had a meeting with Adam Lopatka, Chairman of the Committee for Religious Affairs of the PPR Council of Ministers.

On September 10, Metropolitan Vladimir of Rostov and Novocherkassk and several other symposium participants were received by Józef Cirek, Member of the Political Bureau and Secretary of the Polish United Workers' Party.

Bishop Ezi Dombrovsky paid a visit to Metropolitan Vladimir.

The press took a great interest in the Russian Orthodox Church delegation's visit. Vladyka Vladimir gave interviews to the Polish radio, to correspondents of the Polish Press Agency, the *Zice Warszawy* newspaper, the *Za i przeciw* magazine, and the Catholic journal *Chrześcijanin i współczesność*. (The Christian and Contemporaneity). The questions of the correspondents concerned religious life in the USSR with special reference to the Russian Orthodox Church and her social service and peacemaking.

Congratulations to Mrs. Nadeje Hromadkova

On the occasion of the 80th birthday of Nadeje Hromadkova, the widow of Dr. Joseph Hromadka, one of the founders of the Christian Peace Conference and winner of the International Lenin Prize "For the Promotion of Peace Among Nations", the following congratulatory telegrams were sent to her on October 26, 1983:

Dear Nadeje Adolphovna, on the occasion of your 80th birthday, we extend our heartfelt congratulations to you. We value highly your contribution to the Christian Peace Conference. We prayerfully wish you good health and prosperity. Please, convey our heartfelt congratulations to your dear and near ones as well.

With sincere respect and Christian love,

*Metropolitan FILARET of Kiev and Galich,
Aleksei BUEVSKY*

* * *

*Dear Nadeje Adolphovna,
Please accept my heartfelt congratulations on your 80th birthday. With a warm feeling I remember my meetings with you and your unforgettable husband. I pray to the Lord that He may strengthen you and may your life flow in peace and prosperity.*

With deep respect,

*Metropolitan FILARET of Minsk and Byelorussia,
Head of the Department of External Church Relations*



ORTHODOX SISTER CHURCHES

THE 35th ANNIVERSARY OF THE BULGARIAN CHURCH METOCHION IN MOSCOW

Congratulatory Telegram from His Holiness Patriarch PIMEN

to the Very Reverend Dean of the Bulgarian Metochion
Archimandrite Kirill

Cordial congratulations to you, Very Reverend Archimandrite Kirill, the clergy and flock of the Church of the Dormition of the Mother of God on the 35th anniversary of the Metochion of the Holy Church of Bulgaria. With God's help may the metochion continue to serve successfully to consolidate the ties of sisterhood of our two Local Churches and to the benefit of the peoples of Bulgaria and the Soviet Union. May the blessing of the Lord be upon us all.

With love in Christ,

+ PIMEN, Patriarch of Moscow and All Russia

October 28, 1983
Moscow

Celebrations at the Bulgarian Church Metochion in Moscow

The 35th anniversary of the Bulgarian Orthodox Church Metochion in Moscow was solemnly celebrated on October 30, 1983.

On Saturday, October 29, Metropolitan Grigoriy of Lovech (Bulgarian Church) led All-Night Vigil in the Dormition Church of the metochion. He had arrived for the celebrations at the invitation of His Holiness Patriarch Pimen and with the blessing of His Holiness Patriarch Maksim of Bulgaria. Attending the service in the sanctuary was Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate. Assisting at the service were Archimandrite Evlogiy, Father Superior of the St. Daniel Monastery in Moscow; the dean of the metochion church Ar-

chimandrite Kirill; Archimandrite Gavriil, a postgraduate at the MTA (Bulgarian Church), and the clerics of the church.

On Sunday, October 30, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe and Head of the Department of External Church Relations, Metropolitan Grigoriy of Lovech and Archbishop Platon of Sverdlovsk and Kurgan celebrated Divine Liturgy, assisted by the same clerics as on the eve.

The congregation heard with profound attention and gratitude the messages of congratulation from Their Holinesses the Primate of the Russian and Bulgarian Orthodox Churches and the greetings of Metropolitan Filaret, Metropolitan Grigoriy and Archimandrite Kirill, the dean of the meto-

chion and representative of the Patriarch of Bulgaria to the Patriarch of Moscow.

In his address at the service Metropolitan Filaret pointed out that the celebration to mark the 35th anniversary of the metochion was timed for the Sunday preceding the feast of the spirit-bearing ascetic of the Bulgarian Church, St. Ioann of Rila. As one of the first Bulgarian saints and an intercessor for the Bulgarian land, St. Ioann even after his demise intercedes before the Throne of God for the Bulgarian and Russian brother nations because, when Christianity dawned in Russia, he became one of the first saints of the Russian Church to whom our ancestors turned for spiritual help.

Vladyka Filaret noted the importance of the activities of the Bulgarian Church Metochion in Moscow for promoting friendship and cooperation between the Russian and Bulgarian Churches and the two nations. "We are happy to witness," he stressed, "that at this responsible time our two Sister Churches share a common desire to help the peoples of Europe and other regions to uphold, safeguard and consolidate peace throughout the world."

On the occasion of the 35th anniversary of the Bulgarian Church Metochion in Moscow, Metropolitan Filaret gave a reception. Among the guests were Metropolitan Grigoriy, Archbishop Platon, Archimandrite Kirill, staff members of the Department of External Church Relations and of the Publishing Department of the Moscow Patriarchate, and other officials. The reception was attended by Marin Iotov, Chargé d'Affaires a. i. of the Bulgarian People's Republic in the USSR, and P. V. Makartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

During the reception, Metropolitan Filaret and Metropolitan Grigoriy exchanged speeches.

Vladyka Filaret said in his speech that the Russian and Bulgarian people had fought together for the liberation of Bulgaria from the Ottoman invaders and also against Nazi enslavement in World War II.

The metochions of the two Churches, in Moscow and in Sofia, are making an important contribution today to the strengthening of friendly ties between them and between the peoples of the two countries.

In his address in response at the service and later at the reception, Metropolitan Grigoriy of Lovech, speaking on behalf of His Holiness Patriarch Maksim of Bulgaria, thanked His Holiness Patriarch Pimen and Metropolitan Filaret for conducting the jubilee celebrations. He also recalled his service in Moscow in his capacity as representative of the Patriarch of Bulgaria to the Patriarch of Moscow.

The Dean of the Bulgarian Orthodox Church Metochion in Moscow, Archimandrite Kirill, expressed his heartfelt gratitude to His Holiness Patriarch Pimen, to the Head of the Department of External Church Relations Metropolitan Filaret, to the Head of the Publishing Department Archbishop Pitirim of Volokolamsk, as well as to representatives of the Council for Religious Affairs of the USSR Council of Ministers and of the Embassy of the Bulgarian People's Republic in Moscow for their invariably benevolent attitude to the needs of the Bulgarian Church Metochion, which was celebrating its 35th anniversary of active work to help consolidate the traditional fraternal links between the Russian and Bulgarian Churches and the peoples of the two countries.

Archimandrite Kirill pointed out that he regarded the participation in the celebrations of Archimandrite Evlogiy, Father Superior of the St. Daniel Monastery in Moscow, as a continuation of the glorious tradition of love and brotherhood between the Bulgarians and the Russians. "History witnesses," he said, "that during the liberation struggle of the Bulgarian people against the Ottoman Porta, the brethren of the St. Daniel Monastery rendered all possible assistance to the Bulgarians by collecting donations and tending the wounded in the hospital opened at the cloister."

In their speeches at the reception, P. V. Makartsev and Marin Iotov expressed profound satisfaction with the fact that the good relations between

the Bulgarian and Russian Orthodox Churches were helping to promote friendship and cooperation between the peoples of Bulgaria and the Soviet Union.

The reception to mark the 35th anni-

versary of the Bulgarian Church Metochion in Moscow ended with the singing of "Many Years" in honour of Their Holinesses Patriarch Pimen of Moscow and All Russia and Patriarch Maksim of Bulgaria.

Metropolitan GRIGORIY of Lovech in the USSR

Metropolitan Grigoriy of Lovech (Bulgarian Orthodox Church) was in the Soviet Union from October 28 to November 4, 1983, to participate in the festivities dedicated to the 35th anniversary of the Bulgarian Orthodox Church Metochion in Moscow. On October 29-30, Metropolitan Grigoriy officiated at the solemn services held in the Dormition Church of the metochion. (See p. 44 for an account of the festivities.)

On October 31, Metropolitan Grigoriy paid a visit to Metropolitan Filaret, Patriarchal Exarch to Central Europe, Head of the Department of External Church Relations. Later Metropolitan Grigoriy met Marin Iotov, Chargé d'Affaires a. i. of the People's Republic of Bulgaria, at the Bulgarian Embassy. Present at the meeting were Todor Gostev, Minister Counsellor Plenipotentiary of the Embassy of the People's Republic of Bulgaria, as well as Archimandrite Kirill, Dean of the Bulgarian Orthodox Church Metochion in Moscow and representative of the Patriarch of Bulgaria to the Patriarch of Moscow.

That same day, Metropolitan Grigoriy visited the St. Daniel Monastery where he was welcomed by the father superior, Archimandrite Evlogiy, who told the guest from Bulgaria about the history of the monastery and about the plans for its restoration.

On November 1, the Feast of St. Ioann of Rila, Metropolitan Grigoriy celebrated Divine Liturgy in the Dormition Church of the metochion assisted by Archimandrite Kirill, Archimandrite Gavriil, of the Bulgarian Church, a postgraduate at the MTA, and clerics of the church. Metropolitan Grigoriy was invited to the festal dinner given by Archimandrite Kirill.

On November 2, Metropolitan Grigoriy was received by V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers. Present at the meeting were P. V. Makartsev, Vice-Chairman of the Council, as well as Archimandrite Kirill.

Metropolitan Grigoriy visited the Trinity-St. Sergiy Lavra, where he venerated at its shrines. Metropolitan Grigoriy said a Lity for the Dead at the tomb of Patriarch Aleksiy in whose reign Metropolitan Grigoriy was the Dean of the Bulgarian Orthodox Church Metochion and representative of the Patriarch of Bulgaria to the Patriarch of Moscow. While at the Moscow Theological Academy and Seminary, Metropolitan Grigoriy visited the Museum of Church Archaeology and met two postgraduates from Bulgaria—Archimandrite Gavriil and Kirill Popov. Archimandrite Georgiy, assistant rector of the academy, gave a dinner in honour of Metropolitan Grigoriy.

On November 3, Metropolitan Grigoriy visited the Publishing Department of the Moscow Patriarchate.

That same day, the eve of the Feast of the Kazan Icon of the Mother of God, Metropolitan Grigoriy assisted, together with the hierarchs of the Russian Orthodox Church, His Holiness Patriarch Pimen at All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

Metropolitan Grigoriy thanked most cordially His Holiness Patriarch Pimen of Moscow and All Russia for the celebration of the 35th anniversary of the Bulgarian Orthodox Church Metochion and presented His Holiness with an icon of the Mother of God.

His Grace Bishop IOANN of Michalovce

May 21-22 saw an important event in the life of the Orthodox Church in Czechoslovakia in general and of her Michalovce Diocese in particular—the election, nomination and consecration of Archpriest Ioann Golonič as Bishop of Michalovce.

On Saturday, May 21, there was a solemn meeting of the diocesan council in the Holy Spirit Cathedral Church at Michalovce, attended by the diocesan priests and delegates from the local believers. Present at the session was His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia.

The diocesan council members unanimously elected as the new Bishop of Michalovce Archpriest Ioann Golonič, the rector of the church in the village of Šamudovce, Michalovce Region.

In the evening, His Beatitude Metropolitan Dorotej, Bishops Nikolai of Prešov and Nikanor of Olomouc and Brno nominated Archimandrite Ioann Bishop of Michalovce.

On May 22, the Sunday of the Holy Myrrhophores, His Beatitude Metropolitan Dorotej and Bishops Nikolai and Nikanor consecrated Archpriest Ioann Bishop of Michalovce during Divine Liturgy in the Michalovce cathedral church.

At the presentation of the crozier to Bishop Ioann, His Beatitude Metropolitan Dorotej delivered an exhortation: "With faith and trust in God take into your hands this crozier, a sign of the lofty archpastoral ministry. Strengthened by God's help enter upon your new activity. Up to the present, through you as a priest new spiritual children of the Orthodox Church were born in the Sacrament of Baptism, but from now on the priests of the Holy Church shall be born through you in the Sacrament of Holy Orders."

* * *

His Grace Bishop Ioann Golonič was born on January 29, 1937, in the



His Grace Bishop IOANN of Michalovce

village of Kravany, Třebíč Region, into the family of a worker. He finished secondary school in 1953 and entered the Orthodox Theological Faculty in Prešov, from which he graduated in 1958. In the same year he got married, after being ordained presbyter he was appointed rector of the church in Rakovec-on-Ondava, Michalovce Region.

From 1959 he was the rector of the church in the village of Šamudovce, Michalovce Region.

For his tireless labour in the vineyard of the Lord he was raised to the rank of archpriest and awarded an ornamented cross. His wife died in 1980. Father Ioann was professed in the Trinity-St. Sergiy Lavra at Zagorsk.

(Odkaz sv. Cyrila a Metoda, 1983, No. 7)

Leafing Through the Works of Archimandrite

Dr. Justin Popović

The name of Archimandrite Justin Popović, Doctor of Theology (†1979, *JMP*, 1979, No. 7, p. 55), is well known to the Local Orthodox Churches.

Father Justin was born on April 7, 1894, the Feast of the Annunciation of the Blessed Virgin, in the ancient Serbian city of Vranje into the pious family of a priest, this family had given the Serbian Church seven generations of clerics. At Baptism he was named Blagoje ("Good" from "good news", the words for "Annunciation" in Slavonic).

In 1905-1914, Blagoje Popović was studying at the Seminary of St. Sava of Serbia in Belgrade. As a student he was particularly interested in modern literature and philosophy. He was greatly attracted by the works of F. M. Dostoevsky and subsequently wrote two papers: "The Philosophy and Religion of F. M. Dostoevsky" and "Dostoevsky on Europe and Slavism".

The works of the Holy Fathers exerted a decisive influence on the spiritual personality of Archimandrite Justin. The Holy Fathers remained to the end of his life his invariable teachers and mentors. He was wholly guided by their exhortations. Archimandrite Justin's favourite was St. John Chrysostom to whom he prayed incessantly with a child's candour. "I feel the merciful closeness of St. John Chrysostom to me, a sinner," he writes. "My soul rises up to him in prayer saying: 'Bless me with thy prayerfulness... grant me thy help in accomplishing thy feat...'"

In 1916, Blagoje Popović was professed and named Justin in honour of St. Justin Martyr (†166; feast day, June 1). And indeed Archimandrite Justin was just as he a real thinker who had mastered the truths of Christianity. He founded his theology on humility, following in this the example of St. John Chrysostom to whom belong the wonderful words: "The foundation of our Christian philosophy is humility, for without it, truth is

blind." That is precisely why Father Justin's theology is not merely a discourse on Christ, as about an ordinary man or historic figure, but as the God-Man, the Saviour of the World.

With the blessing of Metropolitan Dimitriy of Serbia (subsequently His Holiness the Patriarch of Serbia), Father Justin, soon after his profession, left for St. Petersburg where he entered the Academy of Theology. While he was at the academy, Father Justin came to know well and to love Orthodox Russia. There he acquired extensive theological knowledge. There he grew spiritually and learned about the Russian shrines and the works of the saints. Ever since then and throughout his life Father Justin loved deeply St. Sergiy of Radonezh and the other Russian saints. A particular spiritual and prayerful closeness united Father Justin with St. Serafim of Sarov. He understood already then that the soul of a nation, its spirit, is hidden in the feats of the saints, for true Orthodoxy is the attainment of the Holy Spirit.

In June 1916, he went to England where he entered the Oxford University. He studied there till 1919 and then returned to his country. That same year he left for Athens where he worked till 1921 over his doctoral dissertation: "The Problem of Personality and Knowledge According to St. Macarius of Egypt" which he successfully defended in 1926 in Athens.

From 1921 Father Justin taught at the seminary in Sremski Karlovci the New Testament Scriptures, dogmatic theology and patrology. He was ordained hieromonk in 1922 and ever since he has been the spiritual father of many.

In 1930, the Holy Synod of the Orthodox Church of Serbia appointed Father Justin assistant to Bishop Iosif of Bitolj. Bishop Iosif and his assistant faced the task of organizing Orthodox parishes in Czechoslovakia, especially in the region of Prešov and Ruthenia where, at that time, members of the Uniate Church were returning to the bosom of Orthodoxy.

Father Justin devoted a great deal of his energy to this difficult but God-pleasing work. The Slovak Christians sought for help themselves, therefore Bishop Iosif asked the Holy Synod to consecrate Father Justin bishop of the newly restored Mukachevo Diocese in Transcarpathia. But Father Justin refused the episcopal dignity. This fact is evidenced from his letter to Bishop Iosif: "I beg Your Grace to excuse and forgive me for doing so. I am writing this because of my insuperable conviction in my conscience.... I have refused the episcopal dignity before and do so now. This refusal is not a matter of a momentary mood.... I have regarded myself for long and most seriously; proceeding from the Gospel I have judged myself by the Gospel and have come to the invariable conclusion that I must, on no account, accept the episcopal dignity. For I know myself perfectly well: it is very difficult for me to keep my soul within the bounds of Christian goodness, not to mention hundreds and thousands of other souls. And to answer for them before God."

In 1932, Father Justin returned from Czechoslovakia and began writing the first volume of his *Dogmatics* which was published that same year. Then he was appointed professor at the Theological Seminary in Sremski Karlovci. Two years later he was appointed docent at the Theological Faculty of Belgrade University.

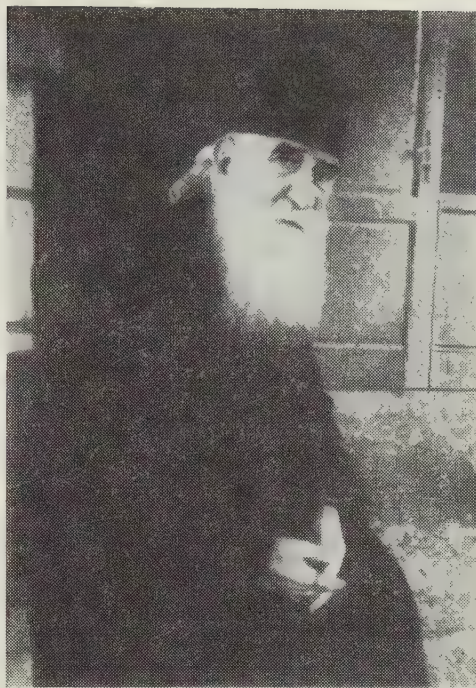
In 1935, Father Justin published the second volume of his *Dogmatics*, in which he expounds the Orthodox teaching of the God-Man and His work (Christology and soteriology).

In 1948, Father Justin was appointed father confessor of the convent in Celje. There he devoted the rest of his life to prayer, thoughts of God, theology and doing translations.

* * *

Much has been written about Father Justin's contribution to modern Orthodox theology in various Orthodox magazines. In 1979, a special issue of the Greek Church journal *Paradosis* (Tradition) was dedicated to him.

The literary heritage of Father Justin is very extensive: three volumes of the *Dogmatics*, twelve volumes of the *Lives of Saints*, various theological



Archimandrite JUSTIN (1894-1979)

works, numerous messages and letters. The works of Father Justin, which are filled with theological profundity and poetical inspiration, reflect his inner spiritual experience.

The best way to penetrate the spirit of Archimandrite Justin Popović's theologizing is by studying his *Dogmatics* and *Lives of Saints*.

In the foreword to the first volume of *Dogmatics*, Father Justin writes: "Activated from non-being to All-Being, man, clothed in wonderful forms of matter and spirit, travels through the marvellous mysteries of God. The farther he moves away from non-being towards All-Being, the more he longs for immortality and sinlessness, the more he thirsts after the unattainable and the eternal. But man is tyrannically dragged to non-being, and sin and death avidly robs his soul. The whole wisdom of life is to overcome non-being in oneself and around oneself and to be immersed completely in All-Being. This is the wisdom taught by the Holy Spirit, for He is Wisdom and Knowledge—the grace-filled wisdom and grace-filled knowledge of the nature of all that exists, and the kernel of this wisdom is

knowledge of the Divine and the human, of the invisible and the visible..."

"Knowledge of God in the Holy Spirit thus constitutes those truths about God, the world and man which the Orthodox Church calls the dogmas of faith. Therefore dogmatics is the science of the eternal truths of God which are open to men so that they might embody them in their lives and thereby attain the eternal goal of their existence, of their torturous journey from non-being to All-Being..."

Father Justin considered the saints the living embodiment of the divinely revealed truths, the bearers of these truths and at the same time their preachers and confessors.

An Orthodox dogmatist should turn with all his works to the saints, learn from them, be in communion with them through prayer, fasting, and spiritual vigilance. Thus the work of the Orthodox dogmatist is an act of sobering the mind.

St. John of Damascus fixed, once and for all, the guiding principle for compiling the dogmatic system in the foreword to his book *De Fide Orthodoxa*: "I shall speak nothing of my own but state briefly what was said by God's wise men." Citing these words of the great saint, Father Justin witnesses: "Being a poor nonentity I hardly dare to say that in the deed I held to this principle.... If there is aught in my work which is good, of the Gospel and Orthodox, it all belongs to the Holy Fathers and all that is contrary, belongs to me, to me alone..."

Father Justin saw the path to immortality in the organic union of man with the Person of the God-Man Christ, with His Body, the Church. "I know and feel," he writes, "that only in Him and through Him I am eternally my own, divinely and eternally my own. Without this I do not need myself."

The service of the Church consists in uniting organically and personally all the faithful to the Person of Christ, that their feelings be Christ-centred and their self-awareness be Christ-awareness, that their lives be the life of Christ, so that not they but Christ should live (Gal. 2. 20).

To find oneself is to find the God-Man Christ in oneself, but He abides

only in His Church which is His living embodiment. She is the God-Man eternity, embodied within the bounds of Time and Space. She is in this world, but not of the world (Jn. 18. 36). That is why in the Church the Person of the God-Man Christ is the only Lodestar, Which leads man through mortality and temporality to immortality and eternity.

God became Man remaining God, so that as God He might give human nature Divine Power, which would lead man to the closest God-man union with God, and this Divine Power of His is ceaselessly acting in His God-Man Body—the Church, uniting men to God through a life of grace and holiness. For the Church cannot be anything but a wonderful and miraculous God-Man organism in which, through the interaction of Divine Grace and man's freedom, immortality forms and everything that is human gets deified, everything except sin. In the God-Man organism of the Church each believer is like a cell which becomes its component part and lives by its God-Man power.

By calling the Church the Body of Christ, St. Paul establishes the link between her essence and the mystery of the Incarnation of God and shows that the living and invariable foundation of the Church lies in the fact that *the Word was made flesh* (Jn. 1. 14). This truth is the fundamental truth of the Church, her foundation, and the Church is first of all a God-Man organism and only then a human community.

The nature of the Church is God-Man hence follows her God-Man action in the world: all that is Divine is embodied in man and in humanity. That is why the mission of the Church by its very nature is to realize the God-Man and spiritual values in the human world.

The value of man, Father Justin witnesses, is determined by what constitutes his inner world which, in its unfathomable depths, comes into contact with the Absolute Reality, the bearer of Which he is. By maintaining this contact, that is, by absorbing into oneself the infinity of the spiritual Kingdom, the Christian becomes, by

virtue of his continuous spiritual growth, infinite although not beginningless. And indeed, who can investigate the metaphysical depths of man? For who, among men, knows what is in man except the spirit of man that dwells in him? (1 Cor. 2. 11).

Father Justin considers that man's impulse towards infinity and immortality belongs to the very essence of man's spirit. Made in the image of God, man is imbued with spiritual aspiration, because the image of God is the principal thing in the human being. And this aspiration of the soul, made in the likeness of God, towards its Prototype is natural.

By His commandment to man: *Be ye therefore perfect, even as your Father which is in heaven is perfect* (Mt. 5. 48), our Lord Jesus Christ indicated the grace-filled possibility of realizing the God-like image of the human being, inasmuch as He could not have behested the impossible.

The God-likeness of human nature, Father Justin notes, has an ontological and teleological meaning: ontological, because in it is the essence of the human being; teleological, because it points out the goal of life—union with God.

When man's partiality for sin gave the Devil power over him, fraught with the danger of the emergence of a "devil-man", the God-Man came into the world to save man from sin, evil, the Devil and eternal death.

Through His Crucifixion our Lord Jesus Christ gave man the possibility to return to his God-likeness, to pass from sin to Light and Truth, from death to Life.

When the God-Man Jesus Christ raised Himself upon the Cross, He also raised man upon the first step to Heaven whereon He reconciled the two worlds—the heavenly and earthly, united Heaven and Earth. At the top of this ladder is He Himself, the King of Glory, the Path, Truth and Life. O man, see how much possibility is granted thee to grow up! From the depths of the abyss up to the heights of Heaven, higher than all the heavens!

Thinking is by nature Divine and proceeds from Heaven. It is given to

man to link him with Heaven, with God and Eternity.

But pride, that powerful instrument of the Enemy of salvation, estranged man's thought from God and man got the false idea that he was infallible.

In 1972, Archimandrite Justin began publishing his twelve-volume work about the saints of the Orthodox Church entitled the *Lives of Saints*, which he had compiled a long time before. This publication, completed at the end of 1978, was of great importance. Soon after the appearance of the *Lives of Saints*, hagiology became a permanent discipline in the curricula of theological seminaries.

Father Justin set about the translation into Serbian and systematic compilation of the lives of saints of the Orthodox Church after World War II. Regarding the reason which made him write this "simple" work, simple in comparison with dogmatic works, Father Justin writes: "The lives of saints are in actuality the embodiment of dogmatics insofar as the eternal and holy dogmatic truths, in all their life-giving and rich power, come to life in them."

The lives of saints vividly confirm the fact that dogmas are not only ontological truths in themselves and of themselves, but that each dogma is the source of Eternal Life and holy spirituality, in accordance with the words of the Saviour: *The words that I speak unto you, they are spirit, and they are life* (Jn. 6. 63). Because each word spoken by the Lord gives man salvific and enlightening power which fills him with joy, vivifies and transfigures him. The lives of saints contain the whole of Orthodox ethics in all its majestic and insuperable power. The lives of saints are the sole pedagogy of Orthodoxy and an encyclopaedia of sorts. Father Justin sees in the lives of saints the continuation of the Acts of the Apostles which tells us of the spread of Christianity and of those who established it. The *Lives of Saints* is the Gospel, the Truth and Life, the Love and Faith, the Eternity and Power of the Lord. *Jesus Christ the same yesterday, and to day, and for ever* (Heb. 13. 8).

The author concludes the *Lives* with a historical review of attempts made at writing the lives of saints in the days of early Christianity, beginning with the Acts of the Apostles in which St. Luke describes for the first time "the labour and suffering of the first disciples of our Saviour and His successors".

Then Father Justin goes on to analyzing the narratives about the holy ascetics published in different forms in the Byzantine and following periods and so on to the present-day scholarly and critical publications of early manuscript copies of the *Lives*.

At the same time as the *Lives of Saints*, the *Lives* of the most venerated saints of Serbia were published in a separate edition. The publication of the *Lives of Saints* caused great interest among the Serbian Church public, especially among the teachers of the history of the Serbian Church at the theological schools in which the books are used as study aids today. The 8,300 pages of the *Lives* contain a wealth of ecclesio-historical, hagiological, patrological, dogmatical, canonical, pastoral, liturgical, and homiletic materials.

This hagiological work by Father Justin is invaluable for the Church of Serbia. The *Lives* of Serbian saints contains also the history of the Serbian Church and the state history of Serbia. The holy dynasty of the Nemanjić, beginning with its saintly ancestor Simeon, the founder of the Hilandar Monastery on Athos, and his son St. Sava, the first Archbishop of Serbia, up to its last descendant, the Martyr Uroš, combined the Cross and the crown, joining together the ecclesiastical and state histories of the Serbians. And also the *Lives* of other, non-Serbian saints, as well as the numerous citations from the works of the Fathers and Teachers of the Church and of

holy ascetics contained in this first complete Serbian Synaxarion will be an invaluable aid in the study of theology.

Among the published works by Archimandrite Justin, apart from those mentioned above, there are *The Gnoseology of St. Isaac Syrus*; a collection of articles under the general title *Man and the God-Man—a Research into Orthodox Theology; Fundamental Theology; The Theology of St. Sava as a Philosophy of Life; The Lives of St. Sava and St. Simeon; The Orthodox Church and Ecumenism; On the Holy and Great Council of the Orthodox Church under Preparation*.

The theological works of Father Justin, according to Academician Ioannis Karmiris, form the apex of the spiritual self-expression of the Serbian Church (Introduction to the Greek edition of the book *Man and the God-Man*, Athens, 1st edition, 1969; 2nd edition, 1974, p. 7).

Archimandrite Justin has also left some unpublished works: *With St. Paul Through Life* (a many-volume interpretation of St. Paul's Epistles); *Interpretation of the Epistles General of St. John the Divine; Interpretation of the Gospels According to St. Matthew and St. John*; the 13th volume of the *Lives of Saints*; the *Triodion* and the *Pentecostarion*; akathiostoi to many saints, as well as numerous other theological and liturgical texts.

Archimandrite Justin, a humble priest and an outstanding theologian, belongs not only to the Serbian Church but to the whole of the Orthodox world. He was "a gift of grace sent by the Lord to His Orthodox Church", as Metropolitan Irineos of Crete said of him.

Hieromonk NEKTARIJE RADOVANOVIĆ
of the Serbian Orthodox Church,
a student at the MTA



Ecumenical Seminar on the Results of the VI Assembly of the World Council of Churches in Vancouver

October 5-6, 1983, Moscow

COMMUNIQUE

The ecumenical seminar of delegates to the VI Assembly of the World Council of Churches in Vancouver from the WCC member-Churches in the Soviet Union and their ecumenical activists took place on October 5-6, 1983, in the conference hall of the Publishing Department of the Moscow Patriarchate, Moscow, to consider the results of the assembly. Representatives of the All-Union Council of the Evangelical Christians-Baptists, the Armenian Apostolic Church, the Evangelical Lutheran Churches in Estonia and Latvia, the Georgian and the Russian Orthodox Churches attended.

The ecumenical seminar was chaired by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (Russian Orthodox Church).

The opening speech was made by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, who noted, in particular, that the seminar was beginning the process of analysis and summing up of the Vancouver Assembly by the Churches in the Soviet Union. Metropolitan Filaret invited the participants in the seminar to engage in an active and open discussion.

Seven reports were presented covering the work and results of the assembly from different angles. Each report was thoroughly discussed and summarized.

Protopresbyter Prof. Vitaliy Borovoi, representative of the Russian Orthodox Church to the World Council of Churches in Geneva, member of the WCC

Central Committee, presented a report "The Theological Problems of the Assembly".

The report and the discussion that followed considered from different points of view the main theme of the assembly "Jesus Christ—the Life of the World" which raised many questions very important for the confessionally and historically conditioned theologies. In particular: how far their preaching, liturgy and life were intelligible, acceptable and convincing for the world; what was the interrelation between personal salvation, personal sacrificial acts and personal moral perfection, and the effort for general salvation and social actions in society.

It was noted that the assembly had emphasized the importance of unity and the need for concerted efforts for the study and reception of the so-called Lima Statement on Baptism, the Eucharist and Priesthood.

In connection with the theological debates at the assembly, the participants in the seminar were concerned about the manifestation of an unprincipled approach to the cases in which the distinction between truth and error was smoothed over, the existence of evil in the world was given a one-sided extra-religious interpretation, and the breach of the Christian criteria of morality was justified. The seminar participants came to the conclusion that the task of the member-Churches in our country was to participate more actively in the elaborate study of the theological problems fac-

ing the World Council of Churches in order to contribute to their positive solution.

The seminar continued its work on the theme "The Socio-Political Results of the Assembly". The report was made by A. S. Buevsky, Executive Secretary of the Department of External Church Relations of the Moscow Patriarchate and member of the WCC Central Committee.

The participants noted with deep satisfaction the important place the questions of peace and justice occupied in the programme of the VI Assembly. The assembly expressed its concern for urgent international problems in six public statements: on peace and justice, human rights, international food problem disorder, the Middle East, South Africa, Central America, and four resolutions: on Afghanistan, Cyprus, the Pacific, and the rights of aborigines in Canada. These documents are characterized by an objective and realistic approach to the problems, their religious interpretation and clear definitions as to the tasks of the Churches and Christians in each case.

A hope was expressed at the seminar that the basic problems of peace and justice, such as the struggle against growing militarism and for disarmament, overcoming racism, creating a new international economic order, implementing human rights, and peaceful settlement of international crises, would continue to occupy an adequate place in the post-assembly programme of the World Council of Churches in general and particularly in the work of the Commission of Churches on International Affairs, the Working Group of the Programme to Combat Racism, and other bodies.

A hope was also expressed that in their peace activities the WCC member-Churches in the Soviet Union would extensively use the rich ideas concerning peace and justice which were offered by the VI Assembly of the World Council of Churches.

An introductory report on the third theme, "The Questions of the Structure of the World Council of Churches in the Work of the Assembly", made by the General Secretary of the All-

Union Council of Evangelical Christians-Baptists A. M. Bychkov, member of the WCC Central Committee, contained a brief review of the history of the formation of the WCC structure, the work of its three programme units and sub-units, and reflected major tendencies in the development of the World Council's structure. The speaker noted a certain disconnection which could be seen at present in the work of the programme units and sub-units concerning priorities, and disbalance in their funds.

The discussion dealt with the main ideas of the Toronto Declaration: "The Church, Churches and the World Council of Churches" (1950), and it was noted that the document retained its importance for ensuring the wide participation of member-Churches of different confessions in the work of the WCC. The importance was also stressed of preserving the broadest possible participation of member-Churches in the work of the WCC sub-units, which contributes considerably to the deepening of ecumenism in Churches, and increases participation of these Churches in the activity of the World Council of Churches and their responsibility for this activity.

A proposal was made that the member-Churches in the Soviet Union should study in the nearest future the present tendencies in the development of the WCC structure and inform the General Secretary of the World Council of Churches of their respective positions.

A report "Women's Participation in the Life of the Church and Society" was made by N. S. Bobrova, staff member of the Department of External Church Relations of the Moscow Patriarchate, member of the WCC Central Committee. The report and the discussion that followed emphasized the favourable influence that women exerted on the work of the assembly through their reports and numerous contributions to the debates. An opinion was voiced that it would be useful to raise the theological level of women participating in the ecumenical activities in accordance with the traditions of their Churches. A special note was made of the important role played

by women in the spiritual life of families and the religious education of children.

The results of the assembly concerning the participation of women in the life of the Church and society constitute a valuable basis for working out the relevant programmes for the post-assembly activity of the World Council of Churches.

The seminar also considered the role of young people in the work of the assembly. A report on the subject was presented by A. P. Karpenko, a student at the Moscow Theological Academy, member of the WCC Central Committee.

The speaker emphasized the importance of the pre-assembly meeting of young Christians for preparing young people for participation in the assembly. The participants in this meeting addressed a message to the assembly pointing out the priorities to be adopted by the WCC in its future work. They condemned the destructive interference of the USA in the affairs of countries of Central America, and the plans to deploy new American nuclear missiles in Western Europe, and expressed their support for the Canadian march against testing American cruise missiles on Canadian territory and their solidarity with the people of Nicaragua struggling for the sovereignty and freedom of their country.

For young Christians the assembly was a favourable opportunity to become better acquainted with one another and with different approaches to many problems facing the youth, their societies and Churches, and the World Council of Churches. This helped young participants in the assembly to come to a better understanding of the diversity of the world and the richness of various Church traditions and of the importance of their own contribution to the life of the Church and society. On the whole, for each young delegate the assembly became an educational event of exceptional importance.

A report "The Credibility and Impact of Mass Media in the Work of the Assembly" was made by Archbishop Pitirim of Volokolamsk, Head of

the Publishing Department of the Moscow Patriarchate.

Both the speaker and those who spoke during the discussion stressed the fact that the VI Assembly of the World Council of Churches revealed afresh the tasks and aims facing the Christian press.

One of the major tasks is to make information credible and purposeful. Church information should bear witness to the truth and reflect the life of the Church truthfully and objectively. Another important task of the ecclesiastical press is to overcome the abuse of Christianity as in cases when the religious question is used for unseemly political purposes and misinformation is given on the Church life of local communities, which is characteristic of certain secular and religious press. As Christians, as children of member-Churches of the World Council of Churches, as those who have to deal with mass media, we must be committed confessors of the eternal Christian truths, bearing credible witness of our Christian life and work.

At the conclusion of the seminar a report on "The Problems of the Programme Guidelines Committee in the Work of the Assembly" was made by Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, member of the WCC Executive and Central Committees.

Both in the report and at the discussion approval was expressed of the results achieved by the Programme Guidelines Committee of the VI Assembly of the WCC. The seminar focused on the guidelines set forth by the committee for the future programmes of the World Council of Churches. The participants agreed with the five basic aims to be pursued by the council in the period preceding the VII Assembly of the WCC: growth in unity; growth in justice and peace; growth in existential theology; growth in new dimensions in the self-understanding of the Churches, and growth in community confession and knowledge. The significance of the Toronto Declaration was stressed once again. It was noted that ecumenical development required certain changes in the ecclesiology of some Churches whose doctrine and tra-

dition allowed them to do so. Those changes, however, should be the result of an inner and natural theological development. Only such changes could make a positive contribution to the cause of Christian unity, otherwise, changes in ecclesiological self-understanding of Churches become negative and even destructive factors for Churches.

Discussing tendencies taking shape in the development of the WCC, the participants emphasized the importance for the World Council of Churches of carrying out its activity in such a way that its principal mandate—to create “unity, common witness and true humanism”—could be fulfilled effectively and fruitfully.

After the discussions ended, the main results of the seminar were outlined. The participants agreed that on the whole the VI Assembly of the WCC was a success and that the work of the assembly was constructive. Important documents were adopted dealing with a wide range of problems of both theological and socio-political nature. This enabled the world public to come to a clearer understanding of the position of Christians, representing Churches in all parts of the world, on urgent international problems.

The participants acknowledged the excellent arrangements made for the assembly and the fraternal hospitality of the hosts—the Churches in Canada.

It was stressed that one of the important contributory factors for the success of the assembly was the favourable conditions provided for worship and prayer, which helped the participants to become spiritually uplifted, to deepen their religious consciousness and to approach problems confronting them on the basis of their faith.

The participants agreed that each member-Church of the World Council of Churches should engage in a thorough study of the materials of the assembly and define their position on all the key issues.

In the course of the seminar the participants considered a number of important problems of the present international situation. They noted that believers in our country were deeply satisfied with the successful comple-

tion of the Madrid meeting of the signatory states of the Conference for Security and Cooperation in Europe and its positive results set forth in a balanced and meaningful final document. The fact that the states-participants in the Madrid meeting have chosen the way of common search for mutually acceptable decisions confirmed the great life-affirming force of the ideas and principles of the Helsinki Final Act leading to dialogue, mutual understanding, and search for settling disputes at the negotiation table. This should become a convincing example for states in other regions in their search for agreement proceeding from the principle of consideration for each other's interests and encouraging the manifestation of good will so as to serve the interests of their own and other nations.

At the same time the participants expressed their deep concern and apprehension for the future of the peoples of the European continent and for the destiny of the whole of civilization. The implementation of the NATO decision on the deployment of new American nuclear medium-range missiles in several countries of Western Europe, which is persistently sought by the present Washington Administration, will undoubtedly sharpen the explosive situation in Europe and the whole world and involve a new, ever more dangerous round of the nuclear arms race.

The participants in the seminar spoke with bitterness about the provocative flight of the South Korean airplane over regions of defensive importance for the Soviet Union, which resulted in the death of its passengers and expressed their profound regret for the victims of this hostile operation. It would seem that this tragedy should have compelled the US authorities to reduce their confrontation with our country, to search for ways to come to an agreement on nuclear disarmament, to promote peaceful relations and detente, but the US Administration displayed extreme interest in the incident and used it for unseemly political purposes.

It was characteristic that at that especially troublesome time the world

again heard the authoritative voice of reason and peace from our country. The statement made on September 29, 1983, by our head of state, Yu. V. Andropov is a document of great moral force, imbued with the feeling of deep responsibility for the fate of the world, reflecting the innermost thoughts and hopes of all the Soviet people, including the believers. We warmly greet the statement of Yu. V. Andropov which says that the well-being of our people, the security of the Soviet state, cannot be separated from, let alone opposed to the well-being and security of other nations, and his appeal to all nations, to all the inhabitants of Earth to "realize the danger that threatens... in order to join efforts in the struggle for their own survival" and in support of anti-missile, anti-military movements of worldwide scale, "in which people of different social, political and religious affiliation participate". As for the Soviet Union, Yu. V. Andropov justly concludes his statement, it "will

continue to do everything possible to uphold peace on Earth".

At the final session of the ecumenical seminar a decision was adopted to send to Dr. Philip Potter, General Secretary of the World Council of Churches, a report of the meeting, noting that it does not express the official positions of the WCC member-Churches in the Soviet Union, each of which will define its own position after evaluating the results achieved in Vancouver. At the same time the participants in the seminar expressed their hope that the document would help member-Churches in their further ecumenical work as it would reflect the impressions gained and conclusions arrived at by the immediate participants in the VI Assembly of the World Council of Churches in the process of this open discussion and free exchange of opinions.

With this the ecumenical seminar concluded its work.

Metropolitan Filaret of Minsk and Byelorussia in the GDR

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, accompanied by Protodeacon Vladimir Nazarkin and V. A. Chukalov, senior staff members of the DECR, arrived in Berlin on November 9, 1983, to participate in the final stage of the festivities on the 500th anniversary of the birth of Dr. Martin Luther.

At the Schönefeld Airport, Metropolitan Filaret was met by the staff members of the Central European Exarchate, headed by Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe. There were also Oberkirchenrat Dr. Helmut Zedlitz, a member of the Lutheran Preparatory Committee; and the Rev. Franke, Head of the Ecumenical Department of the Federation of Evangelical Churches in Germany.

That same day, Metropolitan Filaret was received by V. I. Kochemasov,

Ambassador Extraordinary and Plenipotentiary of the USSR to the GDR, and had a talk with him. I. N. Gumenyuk, Secretary of the Central European Exarchate, was also present.

In the afternoon, Metropolitan Filaret and Archbishop Melkhisedek attended the solemn meeting devoted to the 500th anniversary of the birth of Dr. Martin Luther held at the State Opera House. Present were the SUPG Political Bureau members led by Erich Honecker, Chairman of the State Council of the GDR. A paper was read by Gerald Götting, Chairman of the Christian Democratic Union. After the meeting there was a reception at the State Council of the GDR during which Erich Honecker proposed a toast.

On November 10, Metropolitan Filaret accompanied by Archbishop Melkhisedek, Protodeacon Vladimir Nazarkin and V. A. Chukalov left for Eisleben. There, at the birthplace of Martin Luther, an ecumenical service started at

4 p. m. (local time) at the Church of St. Andrew, in which representatives of Evangelical Lutheran Churches from different countries as well as representatives of other Christian Churches took part.

After the ecumenical service its participants gathered in the Commerce Square for the festive manifestation on the theme: "To Fear, Love and Trust God Above All Things".

In the evening of November 10, Metropolitan Filaret and his party left for Leipzig.

In the morning of November 11, at the Church of St. Nicholas an ecumenical meeting was held on the theme: "Martin Luther—Perspectives for the Reformed Churches".

In the evening, in the Church of St. Thomas there was an ecumenical meeting on the theme: "Martin Luther in the Dialogue of Churches in 1983".

There was a festive concert in the Church of St. Thomas on November 12.

On November 13, Metropolitan Filaret and Archbishop Melkhisedek, assisted by the clerics of the Central European Exarchate, concelebrated Divine Liturgy in the Church of St. Aleksiy—the monument of Russian glory in Leipzig.

After the Liturgy, the Lity for the Dead was said inside the crypt for Russian warriors who had fallen on the battlefield.

In the evening of the same day, Metropolitan Filaret and his companions returned to Berlin.

On November 14, Metropolitan Filaret was received by Dr. Klaus Gysi,

State Secretary for Religious Affairs of the Government of the German Democratic Republic, and had a talk with him.

On November 15, Metropolitan Filaret and his companions arrived in Halle, where there was a ceremony during which the degree of Doctor of Theology *Honoris Causa* was presented to Metropolitan Filaret in the conference hall of the Martin Luther University in Halle-Wittenberg. The degree was conferred on Metropolitan Filaret by the theological faculty of the university for his extensive theological, ecumenical and peacemaking activities.

A reception in honour of Metropolitan Filaret was given by Dr. W. Isbarn, rector of the university.

Present at the solemn ceremony and at the reception were Dr. Werner Leich, Land Bishop of Thuringia; Dr. Christof Demke, Land Bishop of Magdeburg; Dr. Wolfgang Heil, Vice-Chairman of the Christian Democratic Union of the GDR; Dr. Klaus Gysi, State Secretary for Religious Affairs of the GDR Government, and N. I. Kostyunin, Consul General of the USSR in Leipzig.

That same day, Metropolitan Filaret with his companions returned to Berlin where he had a business talk on current affairs with Archbishop Melkhisedek and staff members of the Central European Exarchate. On November 13-14, Metropolitan Filaret had business meetings with Archbishop Irinei of Vienna and Austria.

On November 16, Metropolitan Filaret left for Moscow.

Archbishop Pitirim Visits Finland, the FRG and Denmark

At the invitation of Archbishop Dr. John Vikström, Primate of the Evangelical Lutheran Church of Finland, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, was in Finland from September 11 to 18, 1983, to learn about the information and publication service of the Evangelical Lutheran Church of Finland.

In Finland Archbishop Pitirim met Minister of Education G. Björkstrand, D. D.; Raimo Ilaskivi, Mayor of Helsinki, and his deputy Aarne Valikangas, member of the Council for Publications of the ELC of Finland; Bishop Samuel Lehtonen, Head of the ELC Department for Foreign Affairs; the Rev. Heikki Castrén, Head of the ELC Information Centre, and heads of the

departments of the centre; Heikki Tikkanen, editor-in-chief of the newspaper *Helsingin Sanomat*; Pekka Silvola, head of the Finnish radio and television company "Yleisradio", Pentti Lempiäinen, editor-in-chief of *Kotimaa*, the central newspaper of the Church; and Juhani Simojoki, head of the information centre of the Evangelical Lutheran congregations in Helsinki.

Archbishop Pitirim paid a visit to the USSR Embassy in Finland and saw Ambassador V. M. Sobolev. On September 16, Archbishop Pitirim had a talk with Dr. John Vikström, Archbishop of Turku and Finland.

* * *

From October 11 to 14, 1983, Archbishop Pitirim was in the FRG to see the International Book Fair in Frankfurt am Main and to discuss with Western publishers the possibility of publishing jointly books and albums on the Russian Orthodox Church. Archbishop Pitirim was accompanied by Bishop Longin of Düsseldorf (Exarchate of Central Europe). Archbishop Pitirim also met the Rev. Hans Hafenbrack, editor-in-chief of the information bulletin *Evangelische Information* of the press service of the Evangelical Church in Germany, and Kirchenpräsident Dr. Helmut Hild, member of the Council of the Evangelical Church in Germany and Chairman of the Board of the Evangelical Church in Hesse and Nassau. During the meeting with the Church leadership, Archbishop Pitirim spoke of the life of the Russian Orthodox Church and religious communities in the USSR. Then they took a trip to the city of Worms where Martin Luther had once lived.

* * *

An ecumenical delegation from the Soviet Union stayed in Denmark from October 20 to 31, 1983, at the invitation of the Denmark-USSR Society.

The delegation included Archbishop Pitirim of Volokolamsk (head of the delegation), the Rev. Kalle Kasemaa, docent at the Theological Institute of the Estonian Evangelical Lutheran Church; Father Janis Voitinsh of the Roman Catholic Church in Latvia, and Hegumen Tikhon Emelianov, assistant editor-in-chief of *The Journal of the Moscow Patriarchate*.

On October 21, in Copenhagen, the delegation participated in the opening of the National Exhibition of the Soviet Union. On October 23, the delegation attended the Sunday service at the cathedral church of Copenhagen in which Archbishop Pitirim delivered an address of greeting and a short sermon. On October 25, in Odense, the delegation visited the Slavonic department of the university where they met the faculty and students. Bishop K. C. Holm of Fyn Island gave a luncheon in honour of the delegation. On the following days the delegation visited the cities of Ringe and Esbjerg. On October 28, the delegation met the students of the theological school at the monastery of Løgumkloster. On October 29, Archbishop Pitirim met representatives of the press and the public at the exhibition.

During his stay in Denmark, Archbishop Pitirim paid a visit to the USSR Embassy and had a talk with Ambassador N. G. Egorychev. V. P. Kurentsov, the cultural counsellor of the embassy, was also present.

On October 31, a farewell luncheon was given at the Denmark-USSR Society. Among those present were S. Zhuravlev, Chargé d'Affaires a. i. of the USSR; members of the Danish Parliament; businessmen; scientists and artists. Before leaving for the USSR, Archbishop Pitirim called on H. Lanung, Chairman of the Denmark-USSR Society.

Meeting of the CEC Presidium

The Presidium of the Conference of European Churches met in Geneva on October 22-23, 1983.

The meeting heard and discussed the speech of Dr. A. Appel, Chairman of the Presidium, and the report of Dr.

G. G. Williams, General Secretary of the CEC. Archpriest Prof. D. Popescu, Secretary for Studies, reported on the researches carried out by the CEC and presented the results of the CEC consultation on the theme "Dynamics of

Hope: Disarmament, Confidence, Peace", which took place on May 26-29, 1983, in Moscow.

Dr. T. Tchuy reported on the activity of the committee for the implementation of the provisions of the Helsinki Final Act, and on the implementation of the elaborated programme.

The presidium considered comprehensively the question of the deployment of medium-range missiles in West European countries and unanimously supported the decisions of the CEC consultation in Moscow and the WCC Assembly in Vancouver. In connection with the successful completion of the Madrid meeting of the states participants in the Conference on Security and Cooperation in Europe, the presidium formed a CEC committee to work out more effective ways by which European Churches could participate in the process of the implementation of the Helsinki Final Act.

The committee for revising the CEC Statutes, to be adopted at the 9th General Assembly of the CEC in Scotland, met simultaneously in Geneva.

Meeting of Representatives of Churches — Members of the Christian World Communities

Representatives of Churches and confessional families—members of the Christian World Communities—met from October 24 to 28, 1983, in Sofia, at the invitation of the Bulgarian Orthodox Church.

A special question on the agenda was the involvement of Christian Churches and confessions in the struggle for peace, against the arms race and the deployment of new weapons, and to avert the danger of a nuclear annihilation.

Conference on the Canon Law of the Eastern Church

The Sixth International Conference, sponsored by the Society of the Canon Law of the Eastern Church, on the main theme, "The Bishop and His Diocese", was held at Freiburg University, FRG, on September 11-17, 1983. Experts in ecclesiastical laws from the Roman Catholic, Orthodox and Ancient Oriental

At the joint meeting of the Presidium and the Committee for revising the CEC Statutes on October 20, Metropolitan Aleksiy of Tallinn and Estonia, President of the CEC, presented Dr. G. G. Williams, General Secretary of the CEC, with the Order of St. Sergiy of Radonezh, 1st Class. He was decorated with the order by His Holiness Patriarch Pimen of Moscow and All Russia for his 20-year work to strengthen ecumenical cooperation and for the cause of peace, and in connection with his 60th birthday. Metropolitan Aleksiy congratulated Dr. G. G. Williams warmly and wished him fresh successes in his ecumenical service and peacemaking.

The Rev. Jean Pierre Jornod, President of the Swiss Protestant Federation, gave a reception on October 20 in honour of the participants in the CEC Presidium meeting.

Archbishop Irinei of Vienna and Austria took part in the work of the committee for revising the CEC Statutes.

The participants were introduced to the life and work of the Bulgarian Orthodox Church and other Christian confessions and were received by His Holiness Patriarch Maksim of Bulgaria and by members of the Holy Synod of the Bulgarian Church.

The Russian Orthodox Church was represented at the meeting by Protopresbyter Prof. Vitaliy Borovoi, representative of the Russian Orthodox Church to the World Council of Churches in Geneva.

(non-Chalcedonian) Churches took part in the conference. Fifteen reports were presented.

In the days of the conference the annual meeting of the society was held. Metropolitan Prof. Panteleimon of Tyrolis and Serentiu, Rector of Thessalonica University, was elected chairman

and Prof. C. G. Fürst of Freiburg, its secretary.

Bishop Longin of Düsseldorf (Central European Exarchate) attended the con-

ference and was elected to the honorary presidium. Bishop Longin greeted the conference on behalf of the Russian Orthodox Church.

Kirchentag in Wittenberg

In connection with the 500th anniversary of the birth of Dr. Martin Luther, 1983 was declared Luther Year in the GDR. The jubilee was celebrated by both the Federation of Evangelical Churches in the GDR and the State. The Jubilee Preparatory Committee was headed by Erich Honnecker, Chairman of the GDR State Council. The Jubilee Commission of the Federation of Evangelical Churches in the GDR was headed by Bishop Dr. Werner Leich of the Evangelical Lutheran Church in Thuringia.

In 1983, Luther's Kirchentags were held in the GDR: on May 12-15 in Erfurt, on June 10-12 in Rostock, on June 17-19 in Eisleben, on June 17-19 in Frankfurt am Oder, on June 23-26 in Magdeburg, on July 7-10 in Dresden, on September 22-25 in Wittenberg.

To attend the seventh and final Kirchentag in Wittenberg, the Russian Orthodox Church sent a delegation which included: Archbishop Melkhisedek of Berlin and Central Europe, Exarch to Central Europe; Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Prof. M. S. Ivanov, of the Moscow Theological Academy; and Docent N. D. Medvedev, of the Leningrad Theological Academy. Father Vladimir Bashkirov, rector of the Orthodox church in Tegel, West Berlin, acted as interpreter for the delegation.

The motto of all the Kirchentags was "Let us have the courage to trust". On the eve of the concluding day of every

Kirchentag a congress was held and dealt in groups with the anthology of Martin Luther's works under the general theme "Conversing with Luther".

In Wittenberg the delegation of the Russian Orthodox Church worked in the following groups: "Social Responsibility" (Archbishop Kirill and N. D. Medvedev) and "The Freedom of a Christian" (Archbishop Melkhisedek and M. S. Ivanov).

Apart from specific theological questions (for example, conception of the soul and conscience), the participants in the Kirchentag were interested in the problems of peace. In this connection, the representatives of the Russian Orthodox Church, both in the working groups and through personal contacts with the participants, explained the position of their Church regarding war and peace and criticized extreme pacifism in terms of theology. Archbishop Kirill furthermore took part in the panel discussion at a public meeting dedicated to the 6th WCC Assembly in Vancouver. He also delivered an official speech of greetings at the reception given by the Kirchentag's presidium.

On September 25, during the solemn service in the Schlosskirche, on whose door Martin Luther had affixed his famous theses, and where he is buried, Archbishop Melkhisedek read the Gospel in Russian. On behalf of His Holiness Patriarch Pimen, he greeted the participants in the Kirchentag gathered in the town square.

Ninth International Conference on Patristic Studies

The Ninth International Conference on Patristic Studies took place from September 5 to 9, 1983, in Oxford. The conference was held under the general supervision of the Rev. Dr. M. F. Wiles, of Oxford University, the Rev. G. C. Stead, of Cambridge University, and the Rev. Dr. H. Chadwick, of Cam-

bridge University. The organizational matters were the responsibility of Miss Elizabeth A. Livingstone, an old colleague of Prof. F. L. Cross († 1968), on whose initiative the First International Conference on Patristic Studies was held.

About 750 took part in the conference, among them, Archbishop Vasiliy of Brussels and Belgium; Archpriest Nikolai Gundyayev, of the Leningrad Theological Academy; and Dr. K. E. Skurat, of the Moscow Theological Academy.

The opening meeting of the conference took place in the Sheldonian Theatre on September 5 in the evening.

A total of 499 lectures, reports and

communications were heard during the four days of the conference.

The reports and discussions devoted much attention to the influence of the Ancient Greek philosophy on the theological thought of the Holy Fathers, as well as to the history of the struggle against Arianism and to the relationship of Christians and pagans in the first centuries.

The Demise of Dr. Adolf VISCHMANN

Dr. Adolf Vischmann, who was the President of the Department of Foreign Affairs of the Evangelical Church in Germany (FRG) from 1956 to 1974, died on October 27, 1983.

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate, sent the following telegram:

"To Dr. Heinz Joachim Held, President of the Department of Foreign Affairs of the Evangelical Church in Germany, FRG.

"It is with great sorrow that we

heard the news of the death of our beloved brother, the Rev. Dr. Adolf Vischmann. With deep gratitude to the Lord we recall the indefatigable and fruitful activity of our unforgettable brother to strengthen cooperation between our Churches and friendship between the peoples of the FRG and the USSR. We pray for the repose of his soul in the Mansions of the Righteous. We express our profound condolence to you, dear brother in the Lord, to your staff and to the whole of the Evangelical Church in Germany. Kindly convey our condolences also to the family and friends of the deceased."

The Ecumenical Movement and the Russian Orthodox Church Before She Joined the World Council of Churches

CHAPTER II

The Ecumenical Movement and the Russian Orthodox Church in the Interim Between the Two World Wars

After the end of World War I, the ecumenical movement made notable inroads on the European continent. A number of large-scale ecumenical meetings took place in Western and Eastern Europe in the 1920s and 1930s at which there was observed "not only the extension of the original ecumenical movement among Protestant denominations but also the deepening of

the very approach to ecumenism in terms of a desire to return to the early, undivided Christianity" [1, p. 79]. This circumstance made for growing mutual interest of Orthodox and non-Orthodox believers and for joint efforts in strengthening peace.

The World Alliance for Promoting International Friendship Through the Churches organized in those years a number of ecumenical and peace conferences: in Copenhagen (1922), Stockholm (1925), Prague (1928), Mürren, Switzerland (1930), Cambridge (1931), Geneva (1932) and other European cities.

Several conferences were arranged by the Orthodox Churches: in Novi Sad, Yugoslavia (1923), Sinaia, Ro-

Concluded. For the beginning see *JMP* Nos. 10, 11, 12, 1983; No. 1, 1984.

mania (1924), Athens, Greece (1926), and Sofia, Bulgaria (1927). The success of these conferences resulted in cooperation between Orthodoxy and Protestantism becoming truly fruitful (see: J. N. Karmiris. *Orthodoxy and Protestantism*. Athens, 1937, vol. 1, pp. 353-355, in Greek).

The Russian Orthodox Church was headed at the time by Metropolitan Sergiy (Stragorodsky) of Nizhni Novgorod, Deputy Patriarchal Locum Tenens (since 1925), subsequently Patriarch of Moscow and All Russia (1943-1944).

"The new conditions of the Church's life in society, which posited itself the task of radically reevaluating human ties and relations... evoked not so much an outer 'reassessment of values' which lent itself to scientific and theological analysis, as an inner, almost subconscious one, a result of which was a heightened sense of brotherhood with all men of good will irrespective of their personal destiny or confessional affiliation" [2, p. 60].

In his work "The Attitude of the Christian Church to Communities Which Separated from Her" (*JMP*, 1931, Nos. 2, 3 and 4), Metropolitan Sergiy tried to apply to contemporary conditions the well-known Rule 1 of St. Basil the Great on Christian communities that separate from the Church. In keeping with the gradations of this Rule, Metropolitan Sergiy noted the necessity of differentiating the approach to non-Orthodox believers in each specific instance.

Father Pavel Florensky takes an interesting approach to this point in his ecclesiological writings of the 1910s and 1920s. In a republished article entitled: "Christianity and Culture" (first published in 1923) he writes: "Doctrinal differences should not be slurred over for the sake of unity; on the contrary, it is extremely important to establish them clearly. But if in the process we have sincere faith and love—not for each other directly, for we all make mistakes—but for the One Who lives in the Universal Church and by Whom she is led, then for us these differences will not be cause for enmity, but rather for a feeling of solidarity of Christendom and reverence for the ways of Providence" (*JMP*, 1983, No. 5, p. 70).

In 1925, all Christendom marked the 1,600th anniversary of the First Ecumenical Council (Nicaea, 325). In attendance at the celebrations in Westminster Abbey in London, apart from the Anglicans and other non-Orthodox, were the Primates of the Alexandrian and Jerusalem Orthodox Churches, representatives of Orthodox Churches from Greece and Romania, and also Metropolitan Evlogiy Georgievsky of the Russian Orthodox Church. The Nicene Creed was solemnly read, first in its Western form and then in the form accepted in the Eastern Churches [3, p. 487].

The First World Conference of the Life and Work Movement was convened in Stockholm in August 1925. Six hundred delegates from 37 countries took part in its proceedings. Apart from numerous representatives of the Protestant world, the conference was attended by delegates from the following Local Orthodox Churches: of Constantinople, Alexandria (headed by Pope and Patriarch Photius), Jerusalem, Serbia, Romania, Bulgaria, Cyprus and Hellas.

The following themes were discussed at the Stockholm Conference: (1) The General Obligation of the Church in the Light of God's Plan for the World—the Basic and Fundamental Questions; (2) The Church and Economic and Industrial Problems; (3) The Church and Social and Moral Problems; (4) The Church and International Relations; (5) The Church and Education; (6) Ways and Means for Promoting Cooperation Between the Churches.

The Russian Orthodox Church did not take part in this conference, as she was going through a difficult period of formation in new socio-political conditions and intra-Church schism (specifically, the so-called Renovatism). Divine Providence saw fit that the mission of Orthodox witness in the West be fulfilled at the time by the representatives of the Russian Orthodox Church in emigration, faithful to the Mother Church.

Russian Orthodoxy Abroad and the Ecumenical Movement

The Russian Orthodox in diaspora directly came up against the negative consequences of the division of Christianity in the West.

The Lord gave them the good fortune to belong to the Orthodox Church and to abide in the plenitude of Churchliness. It was with great sorrow that they realized that the Protestants of the West, who sincerely believed in Christ, were deprived of the plenitude of His gifts which abide in the Church. Hence their awareness of their ecumenical duty—to contribute to the search for Christian unity in Europe.

The first task was to further mutual understanding, eliminate existing misunderstandings and familiarize non-Orthodox believers with Orthodox doctrine.

On the initiative of Russian religious thinkers abroad the Academy of Religion and Philosophy was founded in November 1922 in Berlin at the Young Men's Christian Association (YMCA). It was destined to play a considerable role in the development of the ecumenical movement in the 1920s. "The aim of the Academy of Religion and Philosophy is to work for the regeneration of the Christian nations"—the academy's task was thus defined in its programme (*Sophia. Problems of Spiritual Culture and Religious Philosophy*. Berlin, 1923, p. 137). N. A. Berdyaev made a speech at the opening of the academy on November 26, 1922. Speaking about the crisis of contemporary European humanism, he stressed that the unity of the Christians of the West and East was imperative for overcoming this crisis.

The Orthodox Theological Institute was founded in 1925 at the Podvorye of St. Sergiy in Paris by Metropolitan Evlogiy of the Russian Orthodox Church in Western Europe (under the jurisdiction of the Moscow Patriarchate) Among the first generation of professors at the institute were outstanding theologians and prominent ecclesiastical figures: Archpriest Sergiy Bulgakov (1871-1944), A. V. Kartashev (1875-1960), B. P. Vysheslavitsev (1877-1954), and others. Of the younger instructors at the institute the following gained fame in Orthodox as well as non-Orthodox circles: S. S. Bezobrazov (1892-1965, subsequently Bishop Kassian, rector of the institute), G. V. Florovsky (1893-1979, subsequently archpriest), G. P. Fedotov

(1886-1951); L. A. Zander (1893-1964), N. N. Afanasiev (b. 1893, subsequently protopresbyter), Archimandrite Kiprian (Kern, 1899-1960), V. N. Ilyin (1891-1974), P. N. Evdokimov (1900-1975), etc. (See: "St. Sergiy Hill in Paris". *Tserkovniy Vestnik*. Warsaw, 1980, No. 1).

About the same time that the Theological Institute was founded *Pravoslavnaya Mysl* (Orthodox Thought) began to come out in which the works of the institute's lecturers were published.

"I attached tremendous importance to the founding of the theological institute—the only Russian theological school abroad," Metropolitan Evlogiy recalled subsequently. "The opening of the theological institute precisely in Paris, a centre of West European, not Russian, but Christian, culture, was of great significance, as it mapped out for our higher theological school an ecumenical line in posing a number of theoretical problems and practical religious tasks, for Orthodoxy no longer lay hidden, but was gradually becoming an asset of the Christian peoples" [4, p. 447].

Since the day it was founded the Theological Institute in Paris has been witnessing in the West to the Truth and the Beauty of Orthodoxy. This is largely facilitated by the Orthodox church at the Podvorye of St. Sergiy in Paris, where services are held strictly according to the Rule with the beautiful singing of the institute's choir (it was founded by M. M. Osorgin and I. K. Denisov). Western Christianity is greatly indebted to the spiritual witness of the theological institute and the Podvorye of St. Sergiy for the rebirth of its interest in liturgics and in the heritage of the Eastern Fathers of the Church, and for its desire to regain the lost unity with Orthodoxy.

In his programme ecumenical article "Paths to Unity", Prof. A. V. Kartashev wrote in 1923: "Broad vistas open up beyond the threshold of the difficult repentance of the Churches. All forms of joyous labour leading to reunion are receiving proper direction. It is only under this condition that the initially only outward and mechanical union of identical Christian efforts in coordinating joint work becomes

meaningful.... It will serve as an introductory, disciplinary exercise in rapprochement. However, prayer and Divine Grace will not leave this labour without truly spiritual fruit. Positive rapprochement in intellect and psychology is permeated with the rays of ever enhancing grace-filled unity in a union of faith, which is followed by reunion in external historical manifestation and crowned with living, real unity of a catholic consciousness and concrete embodiment, the most perfect in earthly conditions of space and time. Through union and joining to reunion and unity, bypassing Uniatism" [5, pp. 150-151].

The most prominent figure in the Orthodox Theological Institute and perhaps the most well-known Russian theologian in the West was Archpriest Sergiy Bulgakov, professor of dogmatic theology (1925-1944). An outstanding theologian and "exponent of new and bold inquiries and aspirations, and of pastoral concern and responsibility for the fate of Christendom" [4, p. 167], Father Sergiy Bulgakov was for many years one of the inspirers and leaders of the ecumenical movement, having taken part in the conferences at Lausanne (1927), Oxford (1937), and Edinburg (1937).

The first Conference of the Ecumenical Movement of "Faith and Order" was held in Lausanne, Switzerland, from August 3 to 21, 1927. Over 400 delegates of all the Christian confessions except the Roman Catholic, from many countries, took part in its proceedings. The conference was attended by several outstanding Russian theologians led by Metropolitan Evlogiy Georgievsky, who were under the jurisdiction of the Moscow Patriarchate. The participants included Archpriest Prof. Sergiy Bulgakov, Prof. N. S. Arseniev, Prof. N. N. Glubokovsky (a former professor at the MTA and the representative of the Bulgarian Orthodox Church), and Metropolitan Dionisii Valedinsky and Archpriest F. Turkevich (of the Polish Orthodox Church, both graduates of Russian theological academies—in Kazan and Kiev).

The Orthodox delegates to the conference participated fully only in the

confession of common faith in the God-Man Jesus Christ, Whose teaching is the main content of the Gospel, and abstained from voting on other questions. "This joint and loud confession of faith in the God-Man and in His appearance in the world, in the Incarnation of the Pre-Eternal Word, Which in the fullness of time was made flesh and became man: Jesus Christ, the Son of God and of Man, full of grace and truth..., was a moment of great religious enthusiasm and feeling," wrote N. S. Arseniev (†1977) [6, p. 107].

The conference revealed the closeness between Orthodoxy and the right wing of Anglicanism, and between Orthodoxy and Old Catholicism. Furthermore, "this was a great step forward for a large number of Protestant organizations... toward Tradition, toward their own origins, which are closer to the Church than their present state. The pedagogical influence of the Orthodox Church played a role here" [7, p. 109].

The Fellowship of St. Alban and St. Sergius was founded in the following year, 1928, at the congress of Anglican and Orthodox students in the town of St. Albans, near London, convened on the initiative of the British Student Christian Movement. The Bishop of Derby was elected president of the fellowship, and Dr. Nikolai Zernov (†1980), a prominent ecclesiastical figure in the Russian emigration, its secretary. The fellowship's task was to make Eastern and Western Christians, who were seeking reconciliation and cooperation, better acquainted with one another on the path toward pan-Christian unity. Although Anglicans and Orthodox formed the core of the fellowship, both Catholics and Protestants could and do take part in its activity. "A special feature of the fellowship's work is the central place assigned to divine service and, specifically, to the Eucharist at its annual congresses. The participants in the congresses learn about one another not only by discussing questions interesting them, but also by sharing with one another the experience of their liturgical life" [8, p. 316].

Thanks to the successful activity of the fellowship (conferences, exchange of information and theological literature, organizing of pilgrimages, etc.), and, specifically, owing to the publication of a number of books on Orthodoxy in the English language, interest in Orthodoxy has palpably grown and deepened in English-speaking countries. The fellowship has branches in France, Sweden, Denmark and the Netherlands, as well as in several other countries. From time to time the fellowship sends Orthodox priests to Anglican and Catholic colleges, where they hold Orthodox services. The fellowship maintains close ties with the Episcopal Church in the United States.

An Anglo-Russian student conference was held on April 25-30, 1930, on the initiative of the Fellowship of St. Alban and St. Sergius, in the township of High Lee, not far from London. Metropolitan Evlogiy of the West European Russian Orthodox Parishes and the Archbishop of Canterbury Dr. Cosmo Gordon Lang, Primate of the Church of England, met at the conference. They both blessed the participants in the conference. Orthodox Divine Liturgy was celebrated three times and Anglican liturgies twice during its proceedings; the day's work began with a divine service.

The first consultation of representatives of the Local Orthodox Churches and of the World Alliance of Young Men's Christian Association (YMCA) and of its regional associations was held in April 1928 in Sofia, Bulgaria. It defined mutual conditions for cooperation between the association and the Local Orthodox Churches in East European countries.

The second such consultation was held in February 1930 in Kephissia, near Athens, Greece. The Orthodox Churches were represented at it by His Beatitude Metropolitan Chrysostomos of Athens and All Greece and two other Greek hierarchs, two Serbian and two Romanian hierarchs, the Bulgarian Protopresbyter Stefan Tsankov, and also Metropolitan Evlogiy of the Russian Orthodox Church.

The participants in the consultation

discussed the religious needs of young people in the Orthodox countries in the context of modern-day reality. In his introductory speech, Prof. V. V. Zenkovsky spoke of the need for self-organization of the ecclesiastical community in the religious education of young people.

The consultation adopted a resolution on the need to form various youth fraternities under the spiritual guidance of the Church, on sermons in churches and exchange of theological information, on studying the writings of the Holy Fathers, the *Lives* of saints, and service books, and on organizing joint pilgrimages and summer camps.

Representatives of the Orthodox and Old Catholic Churches met in October 1931 in Bonn. An accord was reached and a statement signed to the effect that the participants in the meeting were personally of the conviction that there were no longer any reasons impeding the restoration of complete communion in the Sacraments. Metropolitan Germanos of Thyateira, the representative of the Patriarchs of Constantinople, Jerusalem and Alexandria, said in his speech: "It is our particular wish that the unity between the Old Catholic and Orthodox Churches be manifested in communion in the Sacraments, for which our fathers aspired" [*JMP*, 1962, No. 2, p. 48].

The *Irenikon* (Reconciliation), a Catholic journal of the Belgian congregation of the Benedictine Order, made an important contribution to the ecumenical rapprochement of the Roman Catholic Church and Orthodoxy in the 1930s. Unlike most Western Church journals devoted to the Orthodox East, such as *Echos d'Orient* or *Christian East*, *Irenikon* focussed on the Russian Orthodox Church. Covering the life of the Russian Church objectively and with benevolent interest, the *Irenikon* became a genuine organ for studying Orthodoxy, as it published *in toto* many Church documents and theological articles. "We, Russians abroad," wrote G. P. Fedotov, "should regard with particular reverence and gratitude the Belgian Benedictines for their service through the *Irenikon* (*Put* [The Path], 1932, No. 36, p. 96).

In 1930-1931, when the life of the Russian Orthodox Church in emigration was darkened by schism (a large part of the flock together with Metropolitan Evlogiy placed themselves under the jurisdiction of the Patriarch of Constantinople)*, a group of clerics and laymen headed by Bishop Veniamin Fedchenkov, the assistant rector of the Paris Orthodox Theological Institute at the time, remained faithful to the Mother Church and stayed under the jurisdiction of the Moscow Patriarchate. The Orthodox Brotherhood of St. Photius the Patriarch of Constantinople founded in 1925 in Paris to serve Orthodoxy in Western Europe and headed by V. N. Lossky and M. A. Kurdyumov, voiced its opposition in principle to the schism and also remained in canonical subordination to the Moscow Patriarchate (*JMP*, 1982, No. 3, p. 17).

The Russian Orthodox in emigration, who remained faithful to the Mother Church, founded in 1931 with the blessing of Metropolitan Sergiy, Deputy Locum Tenens of the Moscow Patriarchal See, their own parish—the Podvorye of the Three Holy Hierarchs in Paris with its church dedicated to Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom, and the side-chapel to St. Tikhon of Zadonsk.

The members of the new community included Hieromonk Nikolai Eryomin and Antony Bloom (subsequently metropolitans; both were Patriarchal Exarchs to Western Europe), Hieromonk Pierre l'Huillier (now Archbishop of New York), E. E. Kovalevsky (subsequently Bishop Ioann), N. A. Berdyayev, A. A. Ugrimov, N. A. Ignatiev, A. L. Kazem-Bek and N. A. Poltoratsky (the last four returned to their homeland—Russia—after World War II), and others.

"The Three Holy Hierarchs Podvorye together with its branches [new parishes in Paris and its environs]," notes N. A. Poltoratsky, "became the spiritual centre which witnessed in the Russian diaspora in the West and to the non-Orthodox world the dogmatic

purity and canonical integrity of the Russian Orthodox Church" (*JMP*, 1982, No. 3, p. 20). Noteworthy is the fact that in 1936, on the recommendation of the Brotherhood of St. Photius, by Ukase No. 75 of the Moscow Patriarchate dated June 16, the members of the so-called Catholic Evangelical Church, headed by Monsignor Louis Winnart, a former Catholic priest, were received into the bosom of the Russian Orthodox Church, with the preservation of their Western Rite. Monsignor Louis Winnart was received into the bosom of Orthodoxy retaining his rank of presbyter; upon taking monastic vows he was given the name Irinei.

Earlier still, in 1927, a French Benedictine monk named Leo Gillet converted to Orthodoxy and was received as member of the clergy by Metropolitan Evlogiy. For 12 years he headed the first French Orthodox parish which was located on Montparnasse Boulevard, Paris, but subsequently he moved to England, where he gave spiritual guidance to the Anglo-Orthodox Fellowship of St. Alban and St. Sergius.

In 1944, the French Orthodox Theological Institute of St. Dionysius the Areopagite was opened at the French Liturgy and mission centre of the Western Rite of St. Irenaeus of Lyons which had been founded at the time.

The brilliant Russian theologian V. N. Lossky (1903-1958) became assistant rector and lecturer in dogmatic theology at this institute. It was with sincere joy and invariable good will that he entered into dialogue with Western theologians in a bid to evoke in them interest in the thousand-year spiritual heritage of the Undivided Church, calling attention to the Orthodox roots of particular theological concepts in the writings of West European religious thinkers. "An exceptional merit of his own theology was his ability, with his outstanding historical and cultural erudition and extensive knowledge of Eastern and Western theological traditions, to view Orthodoxy, as it were, through the prism of the Western religious mind, more vividly enabling him to bear witness to the West, in a way that was at once

* During World War II, Metropolitan Evlogiy took a patriotic position and in 1945 returned to the jurisdiction of the Moscow Patriarchate.

lucid, organic and convincing, and often in the terms usual for Western theology, of the intransigent catholic truth of the Eastern Church" (JMP, 1978, No. 7; pp. 68-76; cit. p. 68).

V. N. Lossky took part many times in various ecumenical meetings, and particularly in the dialogue with Anglicans—at conferences of the Fellowship of St. Alban and St. Sergius.

Thanks to the publishing activity of the Russian West European Exarchate, since the time of the founding of the Podvorye of the Three Holy Hierarchs, various theologico-apologetical and religio-ascetical Orthodox books, booklets and periodicals [*Orthodox Thought*, *The Chronicle of the Russian Orthodox Church in Western Europe*, *The Orthodox Bulletin* (in French), *Messenger de l'Exarcat du Patriarcat Russe en Europe Occidentale* (in French and Russian)] were published and won renown in non-Orthodox quarters. They greatly enhanced interest in Orthodoxy in the West and helped step up the ecumenical movement.

Mention should also be made of the contribution of the Russian Student Christian Movement to the cause of Christian unity.

In 1909, Dr. John Mott (USA), a figure prominent in the early ecumenical period, called upon students in St. Petersburg and Moscow to unite in Christ on principles of inter-confessionality. Inter-confessional circles were set up in the university centres of Moscow, St. Petersburg, and Kiev, which united students of different confessions on the basis of faith in Christ as the God-Man and Saviour, and of the acceptance of the Gospel as Divine Revelation.

Taking part in common prayers acceptable for all, the members of such circles tried not to delve into the dogmatic differences of the individual confessions. However, life showed that it was impossible not to discuss and jointly resolve dogmatic differences, and "confessional sections" were soon set up within the framework of the student association.

The Russian Student Christian Movement exhibited an aspiration for constancy in liturgical life and a need to consistently confess Orthodoxy and to

witness among non-Orthodox believers. Many members of the circles became Orthodox priests, and the movement itself acquired a markedly Orthodox character; at conferences of the movement general Communion became customary.

The principle of inter-confessionalism thus led to the search for a real path to Orthodox ecumenism: the Lord does not give people impossible commandments, and His behest *That they all may be one* is a workable vital task.

In the 1920s and 1930s the Russian Student Christian Movement abroad established contacts with similar non-Orthodox movements. Its representatives began to take an active part in various inter-confessional meetings and conferences.

The movement's conferences in 1928 in Sofia and in 1930 in Athens were very important. They drew authoritative Orthodox hierarchs and were not only keynoted by fruitful dialogue, but prayerful communion among the Orthodox, Roman Catholic and Protestant youths became a reality.

On May 7-8, 1930, representatives of the Russian Student Christian Movement V. V. Zenkovsky and F. T. Piyanova took part in an ecumenical conference of the World's Alliance of Young Men's Christian Associations which was held in Waldenburg, Germany. Profound mutual understanding was reached on a number of questions pertaining to the prerequisites and conditions for joint work among the Orthodox, Roman Catholics and Protestants.

A congress on questions of Russian Orthodox culture chaired by Prof. V. V. Zenkovsky was held from May 17 to 19, 1930, in the township of Menulle, near Paris, on the initiative of the Russian Student Christian Movement. Archpriest Sergiy Bulgakov read the main paper entitled: "Dogmatic Basis of Culture". He stressed that man was a being who acted creatively in the world, which was given to man by God "not for looking at, but for acting in" (N. F. Fyodorov). The tasks of culture are boundless, since they are a Divine and human matter and pursue the goal of humanizing the

world and deifying man. The relationship between culture, whose spiritual focus is cultus, and civilization is understood differently by Christian confessions.

In Protestantism two different spheres of life are evident: the sphere of individual spirituality and the sphere of secular labour; this dichotomy puts the seal of secularization on Protestant culture.

In Catholicism culture and civilization are equally subordinated as a consequence of the hierarchical organization of clerical life; the latter inspires secular creativity, and Catholicism deserves certain credit for this.

Orthodoxy is called upon to embody the ideal of creative freedom and illumine with religious inspiration not only Church life and not only various spheres of human activity, but the whole way of life.

Prof. G. P. Fedotov read a paper entitled: "Difficulties Today in Building Orthodox Culture". He noted that a false conception of asceticism for the laity due to the vulgarization of Philokalia, as well as the maximalism of the Russian intelligentsia mirrored in the cultural apostasy or the apocalypticness of the sectarian persuasion are historical impediments to the growth of Orthodox culture.

To surmount these impediments clarification of the religious value of culture by pastors and pan-Christian involvement in specific cultural work are imperative.

N. A. Berdyaev, G. V. Florovsky, V. N. Ilyin, B. P. Vysheslavtsev and other prominent Russian religious thinkers, as well as the Swiss theologian F. Lieb delivered papers and took part in the debates at the congress.

Practical communion with representatives of different confessions proved highly fruitful both for the Russian Student Christian Movement and for similar ecumenical movements of the non-Orthodox and helped eradicate much prejudice and bias on both sides. A great deal was done in this regard by N. A. Berdyaev, whose works attained wide recognition and popularity in the West. He did not consider himself a theologian designed to express purely confessional teaching on specific

questions. "Although a true son of the Orthodox Church, N. A. Berdyaev remained a free thinker in his work. All the more valuable for us is his witness to the truth of Orthodoxy unfettered by conventional and frequently lifeless language of school theology," stresses the editor's postface to Berdyaev's article: "The Truth of Orthodoxy" (*Messenger de l'Exarcat du Patriarcat Russe en Europe Occidentale*, 1952, No. 11, p. 11).

This article contains a number of highly interesting thoughts expressing the spirit of Orthodox ecumenism. The author begins with the premise that Orthodoxy is first and foremost the orthodoxy of life and not the orthodoxy of teaching. For him heretics are rather those who lead a false spiritual life and traverse a false spiritual path than those who profess a false doctrine.

It should be pointed out here that back in 1929, N. A. Berdyaev, criticizing sharply the pseudospiritual values of the bourgeois way of life, wrote: "I find it most shameless to attempt to unite Christianity with the capitalist structure and to impart the bourgeois spirit to Christianity. The question here is not the economic structure of capitalism, but its moral and spiritual image, its godlessness and heartlessness" ("Diary of a Philosopher". *Put*, 1929, No. 16, p. 91).

Further on in his article "The Truth of Orthodoxy", N. A. Berdyaev underscores the Christocentricity and anthropocentricity of Orthodoxy, which reveals the mysteries of the doctrine of the Holy Trinity, while Western patristics teaches mainly about the grace, freedom, and organization of the Church. Orthodoxy sees in the transfiguration into the image of the Holy Trinity, the task of world life. The central idea of Eastern patristics is *theosis*—the deification of man. Salvation is deification, illumination and transfiguration and not the judicial justification so characteristic of Western jurisprudence. Orthodoxy is directed toward the mystery of the Resurrection as the summit and goal of Christianity. "But Orthodoxy," N. A. Berdyaev concludes, "must emerge from its introverted and isolated

state, it must actualize its hidden spiritual wealth. Only then will it acquire worldwide significance" [9, p. 10]. Here lies the meaning of Orthodox witness and involvement in the ecumenical movement.

The second World Conference of Life and Work Movement was held in Oxford, England, in July 1937; over 400 representatives from 40 countries attended. The Roman Catholic Church was represented by observers. The conference was chaired alternately by Dr. Cosmo G. Lang, the Archbishop of Canterbury; Metropolitan Germanos of Thyateira; Dr. Erling Eidem, the Archbishop of Uppsala; V. S. Azariah, Bishop of Dornakal, and the theologians, Prof. William Adams Brown and the Rev. Marc Boegner.

The conference was held under the motto *Dominus—illuminatio mea* and was devoted to the elaboration of a Christian attitude to vital social questions. It witnessed its solidarity with brethren suffering and struggling throughout the world. The Church's independence from secular organizations in the realization of her spiritual mission of witness, preaching, teaching and service was proclaimed. It was recognized that social questions are closely intertwined with religious ones, and that the laity are responsible for the formation of public opinion and for the realization of the Church's social service.

The Oxford Conference was held at a time when the clouds of a new world war were looming; the militarization of Nazi Germany was on the rise and there was fighting in Spain and China. Naturally, this complicated and caused difficulties for the conference [3, pp. 594, 597]. The documents adopted were extremely general and were viewed as recommendations. They were seen as guidelines for a future general Christian approach to the problems of the social and political realities of the times [10, p. 23]. The contradictions among the capitalist countries on the threshold of World War II definitely affected the nature of these documents.

It should be pointed out that the following definition of the word "ecumenical" was approved at the Oxford Conference of 1937: "The term 'ecumeni-

cal' refers to an expression in history of Church unity. The consciousness and acts of the Church are ecumenical inasmuch as they are aimed at realizing the One Holy Church, and the brotherhood of Christians who recognize the One Lord" [11, p. 71].

The formation of an *ad hoc* committee, which was empowered to enter into contact with the leadership of the Faith and Order Movement to define ways and means of uniting both ecumenical movements, was the most important decision of the 1937 Oxford Conference. This initiative found backing shortly afterwards, in August 1937, at the second World Conference of the Faith and Order Movement, held in Edinburgh, Scotland. It was attended by over 400 representatives of various Protestant denominations, Orthodox, Anglican and Old Catholic Churches. The Edinburgh Conference passed the recommendation of its standing Committee of Thirty-Five that it merge with the Life and Work Movement.

The following theological themes were discussed at the Edinburgh Conference: (1) The Grace of Our Lord Jesus Christ; (2) The Church of Christ and the Word of God; (3) The Church of Christ: Ministry and Sacraments; (4) The Church's Unity in Life and Worship.

The conference was attended by many Russian Orthodox theologians and lecturers from the Theological Institute of St. Sergiy in Paris. Archpriest Prof. Sergiy Bulgakov, who delivered a report, had the question of the veneration of the Most Holy Mother of God included in the discussion programme at this forum, where Protestants clearly predominated. The resolution drawn up by a subsection, which spoke of the "great respect which should be accorded the Mother of God in the Christian consciousness" [12, p. 138], was an even greater achievement.

The Oxford and Edinburgh conferences singled out from among their delegates seven representatives each, who were incorporated in the constituent Committee of Fourteen, whose task was to formalize the incorporation of the two ecumenical movements—Faith and Order and Life and Work. Metropolitan Germanos of Thyateira and Arch-

priest Prof. Georgiy Florovsky were elected to the Committee of Fourteen.

The Committee of Fourteen convened a consultative conference in May 1938 in the city of Utrecht, the Netherlands. The historic decision on the formation of an inter-Church ecumenical body called, at the suggestion of the American ecclesiastical figure, Dr. S. Cavert, the World Council of Churches, was adopted at it. The Utrecht Conference simultaneously elaborated the draft provisions of the World Council of Churches.

The following theological basis (essentially a repetition of the formula proclaimed by the Episcopal Church in the USA in 1910) was adopted at the Utrecht Conference: "The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour" [5, p. 80]. Dr. William Temple, the Archbishop of York, was elected Chairman of the World Council of Churches in Process of Formation, and Dr. V. A. Visser't Hooft, of the Reformed Church in the Netherlands, its secretary-general.

In January 1939, the WCC leadership decided to convene the First WCC General Assembly, to be held in August 1941.... World War II upset all the plans and calculations—the First WCC Assembly was convened ten years later, in 1948 in Amsterdam.

During World War II, the extremely difficult circumstances notwithstanding, representatives of individual religions repeatedly acted jointly. Thus, the commission for studying the foundations of a just and durable peace was formed in December 1940 on the initiative of some 100 clergymen from different countries.

Mention should be made of the extensive aid the WCC extended to prisoners of war from the countries of the anti-Hitler coalition through the International Red Cross.

On October 7, 1943, 146 representatives of Protestant denominations, the Roman Catholic Church and Judaism signed the declaration of world peace and of principles of postwar relations.

The World Council of Churches in Process of Formation had its headquar-

ters in Geneva. It continued to function, although on a very limited scale. It was a spiritual reality which embodied the aspiration for the longed-for Christian unity and the aspiration for peace throughout the world. Herein lay the pledge of the Russian Orthodox Church's participation in the ecumenical Christian fellowship and her subsequent entry into the World Council of Churches.

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Hegumen Tikhon,
V. Nikitin



The Foundations of Spiritual Life in the Works of Bishop Ignatiy Bryanchaninov

"The entire edifice of salvation is founded on knowing and realizing one's weakness," writes Bishop Ignatiy (1, 532). "All the saints deemed themselves unworthy of God, and thereby manifested their dignity, which consisted in humility" (2, 126). He repeatedly adduces the wonderful words of St. Peter of Damascus: "The soul begins to be illumined and shows signs of good health when the mind begins to see its sins which are similar in their multitude to the sands of the sea" (2, 410).

Vision, or cognizance of oneself, is precisely the key to the reading and correct understanding of patristic teachings on spiritual life. For this vision definitely leads the Christian to true (there is false, too) humility, which saves him from dreaming about lofty states and having a high opinion of himself, and which, on the contrary, leads him ever closer to Christ the Saviour and teaches him true repentance. Bishop Ignatiy writes the following about this: "Humility and repentance, which it engenders, is the only condition under which Christ can be received! Humility and repentance is the only price for knowledge of Christ! Humility and repentance is the only moral state in which to approach Christ and become one with Him! Humility and repentance is the only sacrifice which God exacts from and accepts from fallen mankind. The Lord rejects those who are infected with an arrogant, erroneous opinion of themselves, who consider repentance to be superfluous for themselves, and who exclude themselves from the mass of

sinner. They cannot be Christians" (4, 182-183).

How, then, does one acquire this salvific knowledge, of oneself, which fully reveals to man the infinite significance of Christ's Sacrifice? Let us listen to Bishop Ignatiy. "I do not see my sin because I am still working for sin. One who delights in sin, who permits himself to taste of it, even if it be just in thoughts and the feelings of the heart, cannot see sin. He alone can see his own sin who has of his own will resolutely rejected all friendship with sin, who has taken the good stand of guarding the gates of his home with unsheathed sword—the Word of God; who parries and slashes with this sword sin in whatever form it may approach him. To him who performs this great deed of making enemies with sin and forcefully tears his mind, heart and body away from it, God grants a great gift: the vision of his sin" (2, 122). Bishop Ignatiy expresses this thought briefly in the words of St. Simeon the New Theologian: "Careful observance of Christ's commandments teaches a person to see his weaknesses" (4, 9).

Bishop Ignatiy also speaks about the closest link in the chain of virtues, which engenders vision of one's sinfulness: "He who ceases to judge his neighbour, even in his mind, naturally begins to see his own sins and weaknesses, which he did not see when he was busy judging his neighbour" (5, 351).

The general idea behind all these sayings is quite clear: he comes to know himself, his fall and weakness, who sets about fulfilling the entire Will of God for man, and not just individual Com-

Concluded. For the beginning see *JMP* No. 1, 1984.

commandments arbitrarily chosen. However, he who does nothing or almost nothing is always satisfied with his spiritual and moral state; he is, to put it simply, blind. He sees his virtues, which are at times obvious to others too, but does not see their essence, that they are polluted with the poison of the old man. Bishop Ignatij writes: "The doer of human righteousness is filled with conceit, arrogance, becomes self-opinionated... and pays with hatred and deprivation those who would have dared to open their mouths in the most fundamental and well-intentioned contradiction of his righteousness; he recognizes himself as worthy, most worthy of earthly and heavenly rewards" (5, 17). The righteousness and virtues of the Old and the New Man are, it turns out, not complementary, but mutually exclusive, for the former blinds man and his "I" and excludes Christ, while the latter, on the contrary, reveals to man his essence, humbles him and leads him to Christ.

Bishop Ignatij pays a great deal of attention to examining the virtues and their importance in spiritual life. He considers this in two aspects: in relation to the Sacrifice of Christ and to Christian perfection. His conclusions, based on the vast amount of patristic material and irreproachable logic, are extremely precise. "If good deeds, based on feelings of the heart, had brought salvation," he writes, "Christ's coming would have been superfluous" (1, 502). "Deeds which are seemingly good, following the inclination of our fallen nature, induce the growth of one's 'I', destroy faith in Christ and are inimical to God" (1, 503). "Unhappy is the man who is satisfied with his own human righteousness: he does not need Christ" (4, 24). Hence the natural conclusion: Do not seek Christian perfection in human virtues: it is not to be found here; it is mysteriously preserved in Christ's Cross" (4, 477-478). "Such is the quality of all bodily acts and apparent good deeds. If we, by doing them, think to offer God sacrifice and have unpaid our immense debt, then good acts and deeds engender in us soul-destroying pride" (4, 20). It is for this reason that Bishop Ignatij sternly cautions: "Premature impassiveness is

dangerous! Premature enjoyment of Divine Grace is dangerous! Supernatural gifts can ruin an ascetic who is not aware of his weaknesses" (1, 532). In other words, all our virtues, feats, and impassiveness itself, even supernatural gifts, the natural results of impassiveness, are not only useless, but extremely harmful if they are not based on true knowledge of oneself. "One must first see one's sin," Bishop Ignatij admonishes, "and then wash it away with repentance and acquire purity of heart, without which it is impossible to fulfil a single virtue purely and completely" (4, 490). How did the saints regard their feats and virtues? "An ascetic," Bishop Ignatij replies, "no sooner begins to perform them, but sees that he is performing them inadequately, impurely.... Intensified activity in keeping with the Gospel ever more clearly reveals to him the inadequacy of his good deeds, his numerous deviations and defeats, and the unfortunate state of his fallen nature.... He recognizes that in fulfilling the Commandments he distorts and defiles them" (1, 308-309). The saints "washed their virtues, as if they were sins, with streams of tears" (2, 403). "God will accept our virtues only when they are witnesses to faith; of themselves they are unworthy of God" (4, 526). Bishop Ignatij states bluntly that Christian perfection is a gift of God, not the fruit of human labour and feats." What, then, is the significance of a feat? "A feat which bridles and tames the passions," he says, "makes human nature able and ready to receive a gift" (2, 344).

The above-mentioned thoughts also directly apply to an understanding of the most important Christian act—prayer. There is no need to call to mind the well-known conditions of this act, the fact that, in the words of Bishop Ignatij, "attention is the soul of prayer" (1, 146), that "dreaming, no matter how alluring and attractive... leads the mind into a state of self-reduction and deceit, and, therefore, is rejected in prayer" (1, 147), that, for this reason "the mind during prayer must be carefully kept unseen, and all the images capable of being drawn by the imagination rejected" (1, 147), that "prayer is powerless if it is not based on fasting" (1, 135),

and so on. We would like to stress here the most important element in this spiritual feat of the Christian.

While calling prayer, according to the Holy Fathers, the mother and chief of all the virtues (1, 140), Bishop Ignatiy urgently points to the condition under which it is such, and, on the contrary, without which it becomes an instrument of the deepest fall for a Christian. Here Bishop Ignatiy pays particular attention to the widely used and deeply revered form of prayer which is blessed by the Church for all sincere pious Christians—the Jesus Prayer.

We shall adduce here some of our pious ascetic's thoughts taken from his lengthy article entitled "On the Jesus Prayer. A Talk Between a Starets and His Disciple."

Disciple: Some claim that by practising the Jesus Prayer enchantment always or almost always follows, and therefore strictly forbid engaging in this prayer.

Starets: In the adoption of such a thought and in this prohibition lies terrible blasphemy and a regrettable enchantment.

Disciple: But the startsy whose opinions I have quoted enjoy particular renown and are recognized by many as highly experienced mentors of spiritual life.

Starets: Human society's opinion of a mentor of monasticism means nothing if his teaching contradicts Holy Scripture and the writings of the Holy Fathers.... Examine the whole of Holy Scripture and you will find that the Lord's Name is extolled and glorified throughout; its salvific power for men is extolled. Examine the writings of the Fathers and you will see that all of them without exception advise and behest the practising of the Jesus Prayer, calling it a weapon than which there is none more powerful either in Heaven or on Earth... one of the most conclusive and loftiest behests of the God-Man.... Finally, turn to the canon law of the Eastern Church and you will find that for all her illiterate children, both monks and laymen, she has defined that Psalm and prayer reading in the cell be replaced by the recitation of the Jesus Prayer (1, 217-220).

The Moldavian starets, Schemamonk

Vasilii Polyanomerulsky, mentor, an associate and friend of Starets Paisii Velichkovsky, "has expounded," Bishop Ignatiy continues, "the teaching on the Jesus Prayer very satisfactorily". Bishop Ignatiy quotes his words: "Some people, who are experientially unfamiliar with the prayer of the heart and who think that they possess the gift of argumentation, justify themselves, do rather, decline to study this holy act on three pretexts, or delations: (1) they relegate this act to the saints or passionless men, thinking that it belongs to them and not to carnal men; (2) they point to the utter scarcity of mentors and teachers of such a life and path; and (3) to the enchantment that results from this act. Of these pretexts, or delations, the first is indecent and unjust because the first step to success... consists in lessening the passions by sobering the mind and watching over the heart, i. e., with the prayer of the heart befitting the efficient. The second is senseless and unsubstantiated, because in the absence of mentors and teachers Holy Writ (Holy Scripture and the writings of the Holy Fathers) is our teacher. The third is self-seduction. Instead of learning from Holy Writ what charm is and how to guard against it they distort Holy Writ.... If, however, you fear this act and are learning it out of reverence and simplicity of heart alone, then I, too, am fearful for the same reason, and not because of empty fables according to which one should not go into the forest if one is afraid of wolves. God, too, should be feared, but one should not run away or draw away from Him because of this fear" (1, 220-221).

Disciple: The Holy Fathers, however, warn those who practise the Jesus Prayer against being charmed.

Starets: Yes, they caution... anyone practising any kind of virtue... I have had occasion to see startsy engaged exclusively in intensified bodily feat who have become because of it extremely haughty and self-deluded. Their mental passions—anger, pride, craftiness and unsubmissiveness—became inordinarily developed....

A certain monk in the early 4th century...fell into haughtiness...; the monk used to stand on red-hot coals with bare

feet and...recite the entire Lord's Prayer. Naturally, people saw in this a miracle of God, the unusual sanctity of the monk.... It was neither a miracle of God nor the sanctity of the monk.... But an act of Satan... a demoniac spell in operation.... The unfortunate monk figured that he was standing barefoot on the red-hot coals through the action of the Lord's Prayer, because of the purity and loftiness of his ascetic life, but he was standing on them because of a demoniac act. It is in this fashion that self-seduction and Satan's spell are sometimes masked, so to say, under the action of the Jesus Prayer...

Disciple: What in a person, what condition within him makes him liable to be charmed?

Starrets: St. Gregory of Sinai says: in general 'there is only one cause for enchantment—Pride...'. Every man is more or less inclined to pride, because 'the purest human nature has something of pride in it' (St. Makarius the Great. Homily 7, chap. 4). The warnings of the Fathers are sound!... In the practice of the Jesus Prayer there is a beginning, its own gradualness, and its own endless end. The practice must be started at the beginning, not in the middle or at the end....

"Those novices begin in the middle who, having read the 'instruction... given by the Fathers to the silent ones... thoughtlessly accept this instruction to guide their actions. Those begin in the middle who without any preliminary preparation strain to enter with their mind the temple of the heart and from there to offer up the prayer. Those begin at the end who seek immediate revelation in themselves of the grace-bestowing sweetness of prayer and its other beneficent effects. One must start at the beginning, i. e. say the prayer attentively and reverently, with the aim of repenting, concerned only in making these three qualities constantly present in the prayer.... A special care, a thorough care should be taken to improve morality in conformity with the Gospel teaching. It is only on morality improved by the Gospel commandments... that the immaterial temple of God-pleasing prayer...can be erected...'

Disciple: Is there any sure means of protecting oneself against enchantment

in general when accomplishing any feat... and, in particular, in practising the Jesus Prayer?

Starrets: As pride is in general the cause of enchantment, so humility is a sure warning and protection against it.... While practising the Jesus Prayer, and reciting prayers in general, one is completely and reliably protected by the type of humility known as weeping. Weeping is a heartfelt feeling of repentance, of salvific grief for one's sinfulness and diverse and numerous weaknesses. ...Let our prayer be permeated with a feeling of repentance, let it be combined with weeping and then no enchantment will affect us..." (1, 222-228).

From these sufficiently clear quotations it becomes evident that prayer, while being one of the greatest and most essential acts of the Christian and the focus of his whole spiritual life, cannot be, at the same time, sufficient evidence of the trueness of that spiritual life. Basing themselves only on it, just as on any other feat, men have destroyed their souls, and often their bodies as well. It is not prayer, or any other feat, in itself that makes life spiritual and lawful (2 Tim. 2. 5). What, then, makes it such. To answer this question let us quote from a letter by Bishop Ignatiy: "Today I read a saying of Sisoi the Great, which I always liked in particular and which was always close to my heart. A monk once said to him: 'I am constantly remembering God.' To which St. Sisoi replied: 'That is not a great thing; it will be great when you come to consider yourself lower than all the creatures.' Incessant remembrance of God is a sublime thing! Bishop Ignatiy continues. "But this sublimity is very dangerous if the ladder to it does not stand firmly on the hard rock of humility" (4, 497).

This thought expresses with particular clarity the basic criterion of the truth of spiritual life and all its acts, achievements and perfections, including the most perfect of the qualities of the new man (Eph. 2. 15; 4, 24)—love of God.

However, love possesses a peculiarity which makes it difficult to notice the deviations from the correct path of spiritual development unless one knows

another fundamental law of spiritual life shown so well in the works of Bishop Ignatiy Bryanchaninov.

In an ordinary or, more simply put, unspiritual, life, when the thought of any spiritual perfection is completely absent in the Christian inasmuch as he regards himself as good enough on the whole, he hardly questions which virtue to prefer and with what to struggle first of all. He does everything at once, i. e., he does nothing. But if the Christian, seeing himself in the light of the Gospel*, feels that he ails morally and spiritually, that the slightest touch causes him suffering, if, having realized this with his whole heart, he desires to be cured, have good health and live a worthy life, which is called in scriptural tongue perfection (Mt. 19.21), then this Christian will soon come up against the extremely complicated question of consistent struggle against his ailments—the passions, or, what is the same thing—the consistent acquiring of virtues. A seriously ill person who is in an unconscious or a semi-conscious state does not think about the choice of medicine, but when he comes to and sees everything, the matter becomes of tremendous importance: he desires to find experienced specialists and the proper means for a cure. It is the same in spiritual life. It is not a chaotic process at all; it has its own laws and criteria, its own strict consistency conditioned by the individual qualities of each Christian. Bishop Ignatiy calls this “the kinship of virtues as well as of vices”. “Due to this kinship,” he writes, “arbitrary subordination to one good thought entails a natural subordination to another good thought; the gaining of one virtue brings into the soul another virtue, one related to and inseparable from the first. On the other hand, arbitrary subordination to our sinful thought entails involuntary subordination to another such thought, the acquisition of the sinful passion attracts into the soul another passion akin to it; the arbitrary committing of one sin entails the involuntary fall into

another sin spawned by the first. Malice, the Fathers say, cannot remain single in the heart” (5, 351). To what extent strict obedience to the laws of spiritual life is essential is evidenced by the words of St. Isaac Syrus whom Bishop Ignatiy quotes: “The All-Wise Lord has ordained that we earn our spiritual bread in the sweat of our brow. He has proclaimed this not out of malice, but that we might not get indigestion and die. Each virtue is the mother of the one that follows it. If you leave the mother, which gives birth to the virtues and hasten to seek the daughters before winning their mother, these virtues become venoms for the soul. If you do not reject them you will soon die” (2, 57-58). It is hard to put it more strongly. To a person unfamiliar with the writings of the Holy Fathers, the very thought that a virtue can prove to be lethal to one leading an ascetic life will seem simply blasphemous. But such is the law of spiritual life. Bishop Ignatiy in the fifth volume of his essays which he calls “An Offering to Modern Monasticism”, in Chapter 10 (“On Caution in Reading the Books of the Holy Fathers on Monastic Life”) says among other things: “The fallen angels try to deceive monks and destroy them by suggesting to them not only sin in its different forms, but also by suggesting most lofty virtues not endemic to them” (5, 54).

Rushes to the heights are particularly frequent in the young, who have not yet come to know the old man in themselves and are already seeking the states of the new man. It is not for nothing that the Fathers use the expression: “If you see a young man flying to Heaven bring him down to Earth.” The cause of all these sad phenomena are one and the same: ignorance of the laws of spiritual life, ignorance of oneself. Bishop Ignatiy adds these fine words of St. Isaac Syrus: “If some of the Fathers have described what the purity of the soul is, what its health is, what impassivity and vision are, they described them not in order to make us seek them out prematurely and with expectation. It is written in the Scriptures: *The kingdom of God comes not with observation* (Lk. 17, 20). Those in whom expectation lives have acquired

* Bishop Ignatiy writes: “The Holy Gospel may be likened to a mirror; all of us, if we so desire, can see in it the state of our souls” (4, 344).

ed arrogance and have fallen. Seeking with expectation the high gifts of God is rejected by God's Church; it is not a sign of love for God, but an illness of the soul." Bishop Ignaty concludes this thought of the saint with the words: "All the saints deemed themselves unworthy of God: thereby they manifested their dignity, which consists in humility. All those who deluded themselves considered themselves worthy of God: thereby they manifested the pride and the demoniac enchantment which gripped their souls" (2, 125-126).

* * *

In this paper we tried to describe the two basic principles of spiritual life, without a knowledge of which (even purely theoretical to start with) and without an observation of which spiri-

tual life is impossible and no fully valuable virtue is attainable. What can be sublimer than the absence of passion, incessant prayer, and love? But if they too are based not on the knowledge of the poverty of one's spirit, if they are attained not by the legitimate path of gradual endeavour, then even these sublime spiritual values are nothing but self-delusion of man by which proud ascetics tempting others, are tempted themselves.

For this reason we, weak and inexperienced Christians of the 20th century, should be profoundly grateful to Bishop Ignaty Bryanchaninov for his priceless works, through which he has once again paved the way for us to the treasure-house of the Holy Fathers' experience—the only true guide in spiritual life.

Prof. A. OSIPOV of the MTA

"Life in All Its Plenitude—Monastic Experience"

Such is the title of one of the main reports read at the 6th Assembly of the WCC in Vancouver, Canada, and published in the Russian edition of the *JMP*, No. 2, 1984. This paper, written by the Reverend Mother Evfrasia, the superior of the convent at Deal-Tărgoviște (Romanian Orthodox Church), was read in French at the plenary session of the assembly on July 27, 1983.

In her paper the Reverend Mother Evfrasia speaks of the different aspects of monastic life. "The word 'monk'," the authoress says, "signifies life in seclusion and may give the impression that life in a monastery is a life of isolation. But monks and nuns are not only adherents of celibacy; those who practise monastic asceticism base their lives on complete dedication to God: everything in their lives is understood, organized, lived and expressed precisely according to this attitude to God. This is the focal point of monastic life. That is why monks possess spiritual integrity and inner unity, and that is why the most important activity of their lives is the prayer of the heart—The Jesus

Prayer. Monks and nuns are called upon to live in such a way as to become themselves a prayer, a constant communion with God. Their spirit must always be in a state of vigilance and prayer....

"Monks and nuns are called to live a life of integrity, gaining unity with God. They also call all men to unite as God's people. Monastic life contributes to the creation of unity in the Church and the oikoumene. Finally, we understand monastic life as an experience in brotherhood and desire for all Christians to become builders of a human brotherhood. In the past, monastic life had great significance in the liturgical, spiritual, cultural and social spheres. Monasteries were our 'universities'. Today, their task is to lead men to the vision of the secret life in God, which is life in all its plenitude. It is not enough to talk of this life hidden in God. We must reveal it through our spirituality and witness. In our monastic spirituality, Jesus Christ—Life of the World is Jesus Christ—life of each man."



LITURGICAL PRACTICE

The Sacrament of Baptism

Candidates for Baptism and Godparents

Each candidate for Baptism, both infant and adult, needs sponsors. The Church considers that they may be adherents of the Orthodox confession who consciously seek the meaning of Holy Scripture, the Sacraments and the rites of the Church and understand it in accordance with the teaching of the Church. "The Epistle of the Eastern Patriarchs" (1848) calls them "pious defenders of the Faith"¹ and partakers in Church Tradition, that is to say, in the Life and the Truth granted us by the Lord.

Spiritual sponsorship obliges the godfather or godmother to remind their godchild constantly of the content of the baptismal vows, of the truths of the Christian Faith and the mode of Christian life. Sin lies on the soul of those who do not take trouble to teach the baptized one and lead him into the life of the Church.²

The Baptism of infants was performed by the Church on a par with that of the adults. When the disciples of the Saviour scolded those who had brought children to Him so that He might lay His hands on them and pray, Christ Himself said: *forbid them not, to come unto me* (Mt. 19. 14). The New Testament makes mention of several families that were baptized: by Apostle Peter, the household of Cornelius (Acts 10); by Apostle Paul, the household of *the keeper of the prison* (Acts 16, 33), *the chief ruler of the synagogue* and his household (Acts 18. 8), and *the household of Stephanas* (1 Cor. 1. 16), manifestly indicating the presence of children in them.

It is quite obvious that children were baptized in the post-apostolic age. Origen (2nd-3rd century) says that the Church had received the tradition of administering Baptism to infants from the Apostles. St. Irenaeus of Lyons and Tertullian, a teacher of the

Church, also bear witness that the Baptism of children was customary. It says in the *Apostolic Constitutions* that children should be baptized before the adults. In the days of St. Cyprian of Carthage it was considered unwise to postpone the Baptism of infants even to the eighth day. In the 4th century the attitude to the Baptism of children did not change. Sts. John Chrysostom and Ambrose of Milan bear witness that the Baptism of children was a generally accepted practice. Any disagreements concerned only the question of when (at what age) a child should be baptized.

There are usually two sponsors—a godfather and a godmother. Each takes the vows before God for the one being baptized (see 1 Pet. 3. 21).³ According to ecclesiastical law only one godparent is necessary: a man for a male and a woman for a female candidate for Baptism. This was so in the Early Church.⁴ Thus, in the Order of Baptism contained in the Euchologion, only one godparent is considered: "the godparent answers" (the questions of the priest); "the priest, together with the godparent and the infant, walks round the icon"; in the ektene of supplication there is an entreaty for "mercy, life, peace, good health... of the servant of God (name), the godparent."⁵

According to the teaching of the Orthodox Church, "the godparent becomes the father through birth in the Holy Spirit and by virtue of this he becomes brother to the father and mother of the infant baptized, and stands in the second degree of kinship with them."⁶

At the Baptism of an infant, the godfather or godmother enter into spiritual relationship with the infant and the parents of the infant and according to Rule 53 of the Sixth Ecumenical

Council marriage is forbidden between a godfather and the mother (widowed) or godmother and the father (widowed) of the baptized infant. A priest may baptize his own child because according to the ecclesiastical law the priest baptizing the child does not enter into any relationship with him.

Persons who are disreputable, of low moral character, as well as those who have been excommunicated, are not admissible to sponsorship.⁷

In extreme cases (danger of death), Baptism may be administered without a godparent.⁸ In such cases, the place of the godparent may be taken by the priest himself, a psalm-reader, or any layman known to the priest as a good man.

Many priests have acquired the habit of mentioning the names of those whom they baptized during Proskomide at Liturgy. If there are too many names or the names have been forgotten with time, he takes out one particle from the prosphora with the words: "Remember, O Lord, all those whom I have baptized."

Sponsorship cannot be assumed *in absentia*. But one exception may be made: persons not absolutely necessary at Baptism, that is, a godfather for a girl and a godmother for a boy, may be appointed *in absentia*.⁹

In order that, in accordance with the custom of our Church, both the godfather and godmother may take part in the Sacrament of Baptism, some priests adhere to the following practice. During the Baptism of a male infant the godmother holds him in her arms from the beginning of Baptism up to the moment of immersion in the font. The godmother answers the questions addressed to her regarding the renunciation of the Devil and union with Christ, etc. After immersing the infant in the water with the basic words of the Sacrament, the priest hands the male infant to the godfather. During the procession round the font made three times, in which both the godparents take part, a male infant is held in the arms of the godfather and a female infant, in the arms of the godmother. There is another custom in which the infant is carried by the godfather in the first round, followed behind by the godmother; in the

second round it is carried by the godmother, and then again by the godfather who holds him to the end of the rite. When a girl is being baptized preference is given to the godmother, then the child is held by the godfather from the beginning to the moment of immersion and from then on by the godmother.¹⁰

Church practice does not permit two godmothers and two godfathers for one infant,¹¹ and should the day of Baptism coincide with the godmother's period of cleansing, it is recommended to appoint another day for the Baptism so that she may take part.¹²

If so desired, the baptizing priest may take upon himself the sponsorship.¹³

The Early Russian Church did not know the law forbidding monks and nuns to become godparents. Thus, for instance, St. Sergiy of Radonezh was the godfather of the children of Prince Dimitriy Donskoi.

A father and a mother cannot be sponsors of their own children, otherwise their marriage will have to be dissolved according to Rule 53 of the Sixth Ecumenical Council.

In Russia there is an age-old custom that a husband and wife (bridegroom and bride) cannot be the godparents of the one and the same infant being baptized. This custom is based on Article 211 of the Nomocanon. A husband and wife can sponsor the children of the one and the same parents at different times. A godparent may sponsor several children of the one and the same parents.

The priest must explain to the parents that in the choice of godparents attention should be paid to their moral character and their piousness.

The sponsors are the spiritual parents of the one baptized and according to the exhortation of the hierarch to the newly ordained priest, the priest must, before administering the Sacrament of Baptism, (a) "ask the sponsors whether they know that through the power of the Holy Spirit during Baptism an infant is cleansed of all sinful filth and that he becomes a member of the assembly of saints for the sake of the Passion and Death of Christ the Saviour; (b) tell them that they must

endeavour to teach the infant they are sponsoring to believe in Christ and admonish him to be work-loving, meek, abstemious and loving to all and to avoid sins as the work of the Devil which deprives him of the sanctity received at Baptism; (c) tell them also that they are pledging themselves to God for the infant and that if they

neglect their duty they are answerable for his sins".¹⁴ The sponsors at Baptism should know all this and understand clearly their responsible duty—that the spiritual children they are sponsoring must be brought up by them in the Orthodox Faith and in the spirit and power of piety.

NOTES

1. Father Alexander Schmemman. *The Sacrament of Baptism*. Paris, 1951, p. 7.

2. *Ibid.*, p. 9.

3. *Kniga o dolzhnostyakh presviterov prikhodskikh* (The Duties of a Parish Priest). Moscow, 1806, p. 123.

4. *Apostolic Constitutions*. Bk. 3, Chap. 16.

5. The same thing is said in *The Big Euchologion* (Chap. 54) and in the book, *The Duties of a Parish Priest* (Chap. 80).

6. *Svod ukazanii i zametok po voprosam pastyrskoi praktiki* (Code of Instructions and Notes on Pastoral Practice), Moscow, 1899, p. 45. (Nomocanon, Part 2, Chap. 20).

7. *The Euchologion* of Metropolitan Petr Mogila regarding sponsors. See also: Archpriest A. F. Khoiatsky. *Prakticheskoe rukovodstvo dlya svyashchennosluzhitelei pri sovershenii Svyatykh Tainstv* (Directives for the Clergy in

Administering the Holy Sacraments), Moscow 1882, p. 22.

8. *The Big Euchologion*. Chap. 5; *Ukases of the Holy Synod*. 1810, 1, 19; 2, 17.

9. *The Voronezh Diocesan Gazette*, 1870, 22; *Tserkovny Vestnik*, 1896, 35, 36; 1894, 1.

10. S. V. Bulgakov. *Nastolnaya kniga dlya svyashchenno-tserkovno-sluzhitelei* (Manual for the Clergy). Kharkov, 1900, p. 907.

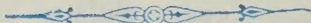
11. *Ukase of the Holy Synod*, 1834, VI, 18.

12. *Tserkovny Vestnik*, 1890, 20; S. V. Bulgakov, *Manual for the Clergy*, p. 908.

13. *Tserkovny Vestnik*, 1895, 45; *Tserkovnye Vedomosti*, 1896, 34.

14. S. V. Bulgakov. *Manual for the Clergy* pp. 913-914. See also: *The Big Euchologion* Chap. 9.

Archpriest VLADIMIR RIGIN





June 14, 1983. Celebrations in honour of the 70th birthday of Archpriest Anatoliy Malai, Rector of the Church of the Holy Trinity in Kishinev. In the centre — Archbishop Ionafan of Kishinev and Moldavia and Archpriest Anatoliy Malai



Archbishop Ionafan of Kishinev and Moldavia, the clergy and parishioners at the entrance to the Church of St. Parasceve in the village of Tvarditsa (Kishinev Diocese). June 19, 1983

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